Vol. IX. JULY, 1894. No. 7.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

Jan 95
Eliot Rev. T. L.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

ONE DOLLAR PER YEAR. SINGLE COPY, 10 CENTS.

CONTENTS.

The Modern Readjustment of the Messiah Idea . . . *Rev. Geo. H. Badger* 289
In Tent and Saddle in Palestine and Syria. II. . . . . *T. G. Milsted* 293
The Prose Writings of Longfellow *W. D. Harriman* 296
Proposed New Constitution for the National Conference *J. T. Sunderland* 299
Boston Anniversaries 302
Report of Board of Directors of the A. U. A. . . . . *Grindall Reynolds* 304
The Church and the Layman . . . . *Rev. Minot J. Savage* 308
It was Said at Boston May Meetings . 311
First American Congress of Liberal Religious Societies . *R. F. Johonnot* 312
The Meadville Semi-centennial . . . 314
A Liberal Congress? or a New Liberal Sect? 315
The Red, White, and Blue . . . . . 316 *Charles E. Perkins*
The Duty of our Churches in Relation to Temperance *Richard A. Armstrong* 317
Types of the Spirit . *W. M. Bicknell* 320
Sunset . . . . . *William Brunton* 321
The Origin of the Term "Unitarian" . 322
One Upward Look Each Day 322
"Canst thou by searching find out God?" *Mary Woodward Weatherbee* 323
Editorial Notes 324

DEPARTMENTS:
Sunday-schools . *Edward A. Horton* 327
Guilds . . . . . *B. R. Bulkeley* 328
Unity Clubs . . . . *George W. Cooke* 329
Temperance Notes *George H. Hosmer* 330
Publications received 331
Literary Notes 332
The Reviews and Magazines 333
NEWS FROM THE FIELD . . . 334
Riches and Poverty . . *Augusta Larned* 336

GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles intended for publication should be addressed to **Rev. J. T. Sunderland, Ann Arbor, Mich.** All other matter—notes from the churches and items of religious news of every kind—should be sent to **Rev. Frederick B. Mott, 141 Frank lin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year, in advance, postage free. To foreign subscribers, $1.25 in American money, or 5 shillings in English money.

A PACKAGE of TEN COPIES, to one address, to be used for **missionary purposes,** will be sent for **$5.00.**

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

THE UNITARIAN *will continue to be sent to subscribers until a request is received to discontinue, and until all arrearages are paid.*

PROSPECT HILL SCHOOL FOR YOUNG LADIES, GREENFIELD, MASS. This is a Family School of about 30 pupils, on a beautiful estate of 6 acres, in a very healthful location. The dwelling-house has been recently enlarged and fitted with steam throughout, and new and complete drainage. Building provided with Laboratory, Studio, and Music Room. Regular course of 4 years includes English, Classical and Modern Languages, Science, Philosophy, Art, Vocal and Instrumental Music. Advanced Course for graduates of High Schools. Prepares for any College. JAMES C. PARSONS, Principal.

POWDER POINT SCHOOL, DUXBURY, MASS. Prepares Boys for Scientific School, College, or Business. Combines individual teaching with exceptional advantages for home and outdoor life. Laboratories. 50 Boys. F. B. KNAPP, S.B., Principal.

PROCTOR ACADEMY, ANDOVER, N.H. For both sexes. Healthful location. Liberal management. Expenses low. Prepares for college, or for teaching, etc. For catalogue, address JAMES F. MORTON, A.M., Principal.

MR. KNAPP'S HOME SCHOOL FOR BOYS, PLYMOUTH, MASS. 12 boys, 26th year, H. W. Royal (Harvard), Head Master; Mrs. Knapp, Principal.

FREE READING! Unitarian tracts and other liberal religious literature sent free on application to Miss Ellen A. Call, 35 Summer Street, Lawrence, Mass.

Four Great Questions concerning God. By M. J. SAVAGE. 86 pages. Paper 25 cents.

CONTENTS: *I. Can we Think God? II. Can we Trust God? III. May we Pray to God? IV. May we Worship God?*

Important Works.

In Spirit and in Truth. Essays by Younger Ministers of the Unitarian Church. 163 pages. Cloth, $1.00.

"For the Sunday afternoon, for the family circle, for men and women whose reading hours are oases of rest after desert reaches of toil. Treat of themes which all are meeting and on which most are thinking, in a style that pleases and a spirit that uplifts."—*Christian Register.*

The Evolution of Christianity. By M. J. SAVAGE. 178 pages. Cloth, $1.00.

CONTENTS: *Old World Religion; Judaism and its Hopes; Conditions when Christianity was born; Jesus and What he attempted; The Influence of the Christ Idea; The First Church and Paul; The Problem of the Trinity; The Church of Rome; Growth away from Jesus; The Protestant Revolution; Science and the Church; Free Christianity.*

"One would seek in vain for a more enlightened application of the scientific method to the history of religion; and one can believe that, if close reasoning and rational faith could convert, Mr. Savage's words might bear a message to those who are without the churches and within. One reads with pleasure and confidence and hopefulness, and finds the end come all too quickly."—*Boston Times.*

The Spirit of God. By PROTAP CHUNDER MOZOOMDAR. 323 pages. Cloth, $1.50.

An idea of the work may be gained from the titles of the chapters: The Spirit, The Hindu Doctrine of the Spirit, Doctrine of the Spirit in Christianity, Sense of the Unseen, The Spirit in Nature, The Kinship in Nature, The Spiritual Power of the Senses, The Spirit in Life, The Spirit in the Spirit, The Spirit in Immortal Life, The Spirit in Reason, The Spirit in Love, The Spirit in Conscience, The Spirit in Christ, The Spirit in History, The Spirit in all Religions, Live in the Spirit.

Is this a Good World? Four Discourses by MINOT J. SAVAGE. 60 pages. Paper, 25 cents.

CONTENTS: *I. Pain and Goodness; II. Moral Evil and Goodness; III. Dissatisfaction and Goodness; IV. Death and Goodness.*

"Why do Minot Savage's sermons go twice as far as any other sermons among us, and with thrice the welcome? Because, without paint, each one is so limpid that anybody can see the thoughts outlined, side by side, like fish at the bottom of a pool."—*W. C. Gannett, in Unity.*

For sale by booksellers, or sent, postpaid, on receipt of price by

GEO. H. ELLIS, Publisher,
141 Franklin Street, - - - Boston.

Personal and Social Christianity.

Sermons and Addresses. By the late RUSSELL LANT CARPENTER, B.A. With a short Memoir by Frances E. Cooke. Edited by J. Estlin Carpenter, M.A. With Portrait. Crown 8vo. 6*s*.

Christian World.—"Mainly expositions of a very admirable kind of the application of religious principle to personal, social, and national questions."

The Inquirer.—"Probably few ministers have such a record as Mr. Carpenter in the steady, forceful, and efficient direction of public and private attention to wrongs and evils that cried out to be righted and removed. The volume is an eloquent testimony to this aspect of his life and work."

The Unitarian.—"Few ministers have ever been more beloved or have exerted a stronger or more ennobling personal influence. . . . The sermons and addresses are instructive and inspiring."

KEGAN PAUL, TRENCH, TRUEBNER & CO., Limited.
Paternoster House, Charing Cross Road, W.C.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. IX. JULY, 1894. No. 7.

THE MODERN READJUSTMENT OF THE MESSIAH IDEA.

A SERMON BY REV. GEO. H. BADGER, RUTHERFORD, N.J.

"I know that when Messiah cometh, which is called the Christ, he will tell us all things."—JOHN iv. 25.

It is an undoubted fact that what is essentially the Messiah idea has existed very often in the world, separated both in time and place from the career of Jesus. Nearly every religion has had more or less clearly defined within its tradition something corresponding to Messiah; has looked forward to the coming of an era of better things, when a god or a demi-god, a prophet or a hero, should usher in great reforms and glories. Indeed, it is well-nigh inevitable that this should be so. Hope's song is a universally persistent song: "It is better farther on." It is the divine impulse of optimism which has never been wanting in a healthy state of society. Some time wrongs now endured shall be righted, some time injustice shall be overthrown, some time dark things shall throw off their mystery and be seen as the day, some time universal joy and gladness shall reign supreme for us and for all people. Wherever human life has been simple and unaffected, wherever imagination has had unfettered sway, this faith in the "better thing coming" has existed, not as a philosophic induction or a vague longing, but a specific confidence and faith. And, more than this, it has always gathered about the expectation of a transcendent leadership. Personality is the divinest, most potent mystery with which mankind has ever been brought in contact. The actual bringing of better things, the working out of all reforms and social blessings, has always, in human experience, found its nucleus of causation in the exceptional bravery or wisdom, goodness, intellectual or spiritual greatness of some heroic soul. And so, whenever the optimistic hope for the future has taken definite religious shape, it has been inevitable that this conception of personal leadership should be projected into it, and the coming of better things—glory, recompense, righteousness, or whatever else it might be—should come because some transcendent personality of unmeasured wisdom and might and goodness should be born into the world.

We are, of course, all familiar with the Messiah idea as the Jews had it. For them the Christ was to be a great military king of the house of David, a leader who should win back for them their ancient glory and strength, avenge the wrongs they had suffered, make for them wise laws, teach them better morality, and in the end convert all the races of mankind into bullock-sacrificing, Sabbath observing, Jehovah-worshipping, circumcised Jews.

We see the limitations of this conception. It was a race, and not a world ideal, one more political than religious. It must be readjusted to meet any change in intellectual and religious progress which might be necessary to arouse that notion of race-exclusiveness, and divine partiality, obsolete.

Such a readjustment took place after Jesus of Nazareth had lived. I am not going to stop to consider now what conception Jesus himself had about Messiahship. I pass by his time, and that of his immediate followers, to the time when his influence had to some degree worked out definite results in Christian theology. That narrow Jewish conception of a race-Messiah was transformed to something universal. Not a tribal king, but an incarnate manifestation of Deity, was put into the Christ idea,—a factor in the scheme of eternal law. Only

as this idea was worked out in the Middle Ages, when the prevailing mode of thought was not simple and intuitive and naïve, but complicated and full of affectation, reflecting the intricacies of decaying Greek philosophy with its elaborate notions of God emanations, and the complexities of Roman imperialism with its tangled orders of legalism, this readjusted Messiah idea was made to take on aspects not simple, but involved and artificial: very God and very man; threefold personality and triune identity; God being his own father and his own son; becoming sacrifice to himself, to appease himself; and, finally, God coming to earth as a man, to save man, and then going away with the promise that in three or four thousand years he would come again for the final consummation of the long-purposed triumph of divine grace.

For, notice this singular thing: even although men believed that the Christ had come, yet that inevitable optimistic faith for the future—the better thing to come by and by—held us; and the faith in a second coming with virtual blessing was still deemed a necessity, for the essential Christ idea must have a future-ward, and not a backward look.

Now, this elaborate idea of Christ could easily fit in with mediæval conditions of thought, with the elaborate imperialism and intricate subtleties of Greek metaphysics reeking in their decay all about. But we live in a different time to-day. The modern world is not the mediæval world: it is larger, it is older, it has riper and fuller experience. I think it is wiser and better. And so we must change those old ideas to simpler, profounder, and more rational form. The God of to-day's thought cannot be a scheming God,—a deity with a three-act or five-act drama of salvation to work out with theatrical elaboration of parts. We must find different terms and different modes of meaning also for our Christ thought of to-day, to make it accord with the life God to-day has given us.

Now, what shall our readjustment in our conception of Christ be? In the first place, we must take out of it that notion of local exclusiveness which it has contained in the past. The idea of God as an absentee God,—to use Carlyle's classic phrase,—only at set times and in set places manifesting himself, and interfering with the natural order of events once in a while, will not accord with our larger thought of God and deeper interpretation of the universe and life which we have to-day. We cannot believe that in any time past God could be nearer or more personally real in his nearness to human life than he is to-day, and will be to-morrow. That men may say that at such a time and in such a place God appeared as man upon earth, and historical arguments be needed to prove the statement against conflicting evidences, and wide historical susceptibility and credulity be needed to give the statement its necessary weight,—this cannot have any profound soul value for us two thousand years after the event, if it involves the belief that God is not now in experimental relations with man as well, and that a race's memory, extended century after century, with the inevitable tendencies of weakening vividness pertaining to all memory, is to be made the fundamental factor in the world's saving knowledge of God. This is Paganism: it is of a piece with the Greek's tale of Zeus and Aphrodite and Apollo taking excursions now and then in human society, and then disappearing. It vitiates the whole modern instinct of religion to presume that any essential sympathy or contact of God with man can become a thing of past time rather than of the eternally present. Here, certainly, one readjustment of our conception of the Christ must come in. It must not contain the notion of an exclusive or uniquely localized manifestation of God in humanity.

But what, then, is left? Have we any present need of that idea of Incarnation—*i.e.*, God manifest in humanity—which is behind the Christ idea? or is that only poetry? And, if there is the need, is there anything consistently real, in fact, to meet the need?

I think so. Let us go back, and approach our Messiah idea again from its lower side and in its cruder forms. I said that it was always part of that universal optimistic future hope which has been interwoven in the religious faiths of nearly all races,—the faith in a coming epoch of better things. Certainly, the experience of the race has vindicated the truthfulness of that faith. The progress of the world has been absolutely in the direction of better things,—

larger life, richer life, cleaner, holier, more righteous life; in the direction, *i.e.*, of a civilization based upon ethical ideals,—on profoundly truer conceptions of Universal Order. There may have been lack of proportion in sense of time or degree or in detail of method; but I suppose no profound student of history would deny that, on the whole, the optimistic faith which has been a part of nearly every religion—that better things are coming, that wrongs are to be righted and ignorance dispelled—has had good, honest support in the actually achieved experience of the race.

But how about the other part of it: the transcendent personality who embodies the better things in his career, and as Messiah ushers their glory in? Why here, too, there has been crudeness of imagination, and yet essential truth. Carlyle is a good deal right in his dictum that the essential history of the race has been the biography of its heroes. A soul sometimes is braver, is more loyal, is purer in heart, and sees with the vision of the pure in heart what other souls do not see. A soul sometimes dares impossible things, and achieves them, and gathers to himself strength of intellect and strength of spirit, and he dominates the world in some little or some great sphere; and, with him to lead, a new, distinctive step is taken by all mankind toward the kingdom of God, and a wholly new chamber in the millennium of better things is entered by the race. The world's progress does not come of itself. Humanity is not a great piece of mechanism wound up like a clock to strike such world-hours, and mark off on time's dial such century moments, to accomplish what we call progress. Progress is always, inevitably, the gain, the increment of advance made first by some one soul, which has here, there, somewhere, stood where no other soul has stood, seen a vision no other eye has witnessed, lived a heroism, endured a type of sacrifice, caught the secret of an experience of soul life no other soul before has shared; and he, at that point, in that thing, is leader, prophet, Messiah, to those who are ready to follow him, and take from him the message and the impulse he can pass down from his vantage ground of vision. That is the story of the world's progress, and little else, I suppose,—progress in material things, as when Watt stood alone once with the mighty revelation of the mystery of steam power his exclusive secret; progress in intellectual things, as when Newton held once within the chamber of his own heart all the knowledge that the world contained about the stupendous laws of gravitation; progress in spiritual things, as when Jesus, bowing, it may be, beneath the baptismal waters of Jordan, saw, as it were, the heavens open, and the spirit of God descending as a dove upon him, in his grandly celestial impulse and intuition of sacrifice as life's deepest solution, which sent him forth to preach and to live and to die for its gospel, for the saving of brother man; progress in all these planes of life, and every one of them in its degree part of that progress by which men pass on to that fuller, profounder, richer understanding and sharing of life which is the kingdom of God. Every reform, every step out of past darkness and meanness into broader humanity and light, has its Messiah, and too often the Gethsemane and the Calvary are there also, but has its exceptional soul to take the new position, first to be baptized with the new faith, and then to lead others onward.

But what then? Is there anything like incarnation here, any manifestation of God through humanity? How shall we approach this mystery, or what can we make of it? Can God at any time in human experience, and in any corner of all the world, have striven to fill one human soul full of his presence and energy, striven to make one human voice become his voice, striven to make one human career, urging onward toward eternal progress, divine through the inworking of his holy spirit, and not have striven just as much at every moment of time, and at the door of every heart of man living, to do the same thing? Who shall tell? Who shall say that the birth of every babe born into this world is not the immaculate conception of a potential Messiahship; and only too often by our clamor of idle voices, and only too often by our fetters of traditionally deforming swaddling-clothes, and only too often by the obscurations of our sins and ignorances we spoil the Messiah part, and minimize the eternal Christship? I do not know. Only I know that I identify with God every factor and every force I find in this wonderful universe I

live in, which makes for diviner and larger living, which makes for the coming of better things in spirit and in truth. I identify with that mystery of divine energy which I call by the dear name of God every manifestation of higher love, or clearer insight, or holier consecration which makes for man's eternal gain. For I believe that, if God lives anywhere in his universe, he must surely live and manifest himself in that which is the highest manifestation of divinity and righteousness and love we find about us,—the soul of local manhood. This phase of the Messiah idea is to me the profoundest thing which religion contains, and I am glad it comes embodied to us in the rich tradition of Jesus. Wherever exceptional manhood appears, wherever a leader of the spirit towers above men to dominate them, wherever a soul has learned a secret of true living which makes progress for me, through that appears not simple manhood as I know it, but manhood transfused and vitalized by the divinest thing I have faith in, the Spirit of Eternal Being, the life of God.

But was Jesus of Nazareth, then, a mere man? That is the question I know some of you are expecting me to answer this morning. How shall I answer it? Suppose you were standing beneath the commanding glory of Mt. Washington when a clear September atmosphere made its noble mass stand forth as a giant brother to the overhanging dome of the heavens, and, as you waited there in reverential silence under the benediction of its spell, some inquisitive friend should touch you on the shoulder, and ask you whether you considered Mt. Washington anything more than a mere pile of dirt and stones. Suppose some humble neighbor of mine in my old Massachusetts home, by the banks of the gently flowing Charles, where the mild murmur of a ten-foot mill-dam, which we called our waterfall, made music all the day,—suppose some humble dweller, I say, by that little cascade were suddenly put in the sacred presence of thundering Niagara, and in his moment of hushed awe and wonder were asked if Niagara were anything more than a mere waterfall. What could he say? Why, in a certain poor geological sense, Mt. Washington is but a mere dirt-heap; and the same thing that makes the rippling ten-foot mill-dam in the Charles a waterfall makes Niagara a waterfall. What then? Who shall tell me what a mere man is, or set bounds to the mighty mystery of potentiality which manhood may involve, when manhood rises to its divinest, noblest attainment of life? He that can mark off for me the line where, in the soul of a human being, brute life ends and man life begins on the one edge of soulship, and can mark off the line where man life ends and God life begins on the other edge of soulship, and measure the reaches of character potentiality which lie between the two mysteries of those lines, is the only man who can dare to talk to me about a mere man! Oh, I am but living on the poor frontier of manhood myself; and every day I am realizing, in the things I might have done, and did not, and the things I might have been, and am not, how supremely vast the possibilities of manhood are, which I know not in my own poor personal experience. And, if I find living anywhere near to me, or if I find in the record of any generation lived long ago, the transcendent story of a soul which seemed to make life a vastly more divine thing than I have succeeded in making it,—diviner in its power to influence other lives and dominate history, diviner in its power to reveal Godhood and glorify manhood,—am I to leap to the rash conclusion that that cannot be manhood, because my manhood is so poor? I do not know as much about the life of Jesus as I wish I did. My neighbors do not seem to know much more. But, somehow, the story of his life, as I read it in the only records that remain, is more of an inspiration to me, helps me understand myself better, helps me understand God better, when I do not seek to make his nature something unhuman, something monstrous in its separateness from ordinary humanity, but something superbly full of that which, in my hopes and aspirations, my ideals and longings, I feel is essential manhood, is humanity more nearly as it ought to be. Jesus was Son of God. So am I. And, if Jesus was better son of God, nearer God, fuller of God than I am, I know from that, at least, that I am not as faithful in my sonship as I might be, I am not as near God and as full of God as it is possible for man to be; but I do not know from that that there must be two kinds of sonship and two kinds of fathership, or that Jesus is not, in the rich-

est sense of the word, my brother, in all that makes humanity meaningful and divine.

And may I add this word more? It is a custom dear and inspiring to many Christians to speak of that nearness of God to men's personal lives, to-day, which we all believe in, by the name of Christ. It was a favorite phrase with Phillips Brooks, that grand prophet whom none shall mourn more than the liberal worshipper, to speak of "coming to Christ" as the great Christian need. It was never an offensive phrase to those Unitarians who loved him; for we know that, though he used a different dialect from ours, the thing he meant we could mean also. What we mean when we speak of the humanity of God and the divinity of man, what we mean when we insist upon a faith in God as a Father-God, near to men and not far from them, making love an inevitable part of justice, and not a frustration of justice, as it were, by an afterthought,—this is our simpler, more direct thought of what other Christians call their Christ. It is all God; and for us the name of God is sufficient for the whole of it. For what in Jesus is dearest to us is not that which would separate him from us, but make him seem like unto us. He helped us understand and see the Father. He was not God; but God is all—and more—that his great heart of love contained. Jesus is our brother: his God and his Father is our God and our Father, now and forevermore.

IN TENT AND SADDLE IN PALESTINE AND SYRIA.

FROM NAZARETH TO DAMASCUS, BAALBEC, AND BEYROUT.

II.

I closed my last letter with our arrival in Nazareth. This interesting town has about ten thousand people, mostly Christians. It is high up on the hills of Galilee, and can be clearly seen twenty-five miles away when one enters the plain of Esdraelon. The Greek and Roman churches have spoiled every spot associated with Joseph, Mary, and Jesus. Their house, according to the ecclesiastics, was a cave in the rock. Mary had not a window in her kitchen: the angel of the annunciation broke through the solid stone wall. Everything goes here: the more marvellous, the better. But, though the site of the house and workshop of Joseph cannot be located, there is a satisfaction in knowing that Nazareth has never been so utterly destroyed as have Jerusalem and other places in Palestine. The general plan and contour have been preserved. The town is built half-way up a height which rises 1,500 feet above the valley. From its top is a splendid bird's-eye view of the larger part of Palestine, superior to the view from the site of Samaria. Jesus, with his love of nature, must often have gone thither, and read from God's great book made up of earth and heaven, sea and plain and mountain. Here, perhaps, he read and pondered the inner revelation, and, having received the baptism of the spirit, went forth to endure the baptism of fire. No spot in Palestine was more interesting and dear to me than Nazareth. There, in all probability, Jesus was born; there he grew in stature and in wisdom; there he toiled, and was faithful in the things which are least; and thence he went forth to teach the glad tidings of great joy, the blessedness of the love of God and man.

It was with regret that we turned our backs on Nazareth. Monday morning came all too soon, and before the town was well awake we were away. Our path led through Cana of Galilee, where the sound of a piano in the English mission school seemed strangely out of place. Five hours brought us to Tiberius and the Sea of Galilee. We were rowed for some miles upon its waters, past Magdala, whence Mary came, to the sites of Capernaum and other once famous cities, now utterly desolate, the remaining fragments—columns and capitals of structures once beautiful and imposing—emphasizing the complete destruction which has fallen upon those places. The shores of this sea, once teeming with life, are now a wilderness, so much so that it is hard for the imagination to repeople them with the souls of eighteen hundred years ago. We went into camp near the ancient Bethsaida, and not far from the mount of the Beatitudes.

We travelled on past the waters of Merom; and two days brought us to Baneas, the source of the Jordan, and the site of the once famous Cæsarea Philippi. We saw the stones of noble old buildings

made into fences and rude Arab huts; tops of arches protruding from the ground; broken column made into walls, sluiceways for the water, and pavements. We saw this same thing all through Palestine, noble old columns supporting the mud roofs of native dwellings, blocks from old monuments and temples made into door-posts and gate-ways to the fields. Towns ambitious for a bit of good road roll the streets with a section of granite column.

The source of the Jordan is exceedingly picturesque. The water bursts from the base of a semicircular cliff in a dozen good-sized streams, affording water enough to supply a considerable city. It took a day to ride around Hermon,—the Mont Blanc of Palestine. In doing this, we had to ascend the anti-Lebanon Range, and we camped at night near the snow line. The change from the sweltering valley of the Jordan to the heights was so sudden and great as to make half of our party sick for a day or two. A wind storm also came upon us, which made the tents dance around their centre pole, and which required the tent men to be up all night, putting in new supports, and tightening the ropes to prevent the canvas from being blown away. The next morning, as soon as the invalids could mount their horses, we were off for a twenty-mile ride to Damascus.

We reached the city safely, having been ten days on the way from Jerusalem. Here, again, we went into a hotel for a couple of days to allow repairs to be made in our equipment and to give rest to man and beast.

Damascus is the most Oriental city yet visited by us. It has not been influenced by European civilization as have Cairo and Jerusalem. Only five or six hundred Europeans visit it annually. It has been a city four thousand years, and has a population of several hundred thousand, yet it has not a gas jet nor a steam whistle, except of a locomotive recently imported for a railroad now building. It is the most ancient city in existence, yet our hotel-keeper could not see the joke when entrapped into the admission that he had grown up with the town. The place has the reputation of being beautiful. Mahomet turned back when about to enter it, saying he wanted only one paradise, and for his he would wait till the hereafter. But now one sees only great mud walls. The fences are walls of mud, twelve or fifteen feet high, and from one to two feet thick. These fences are formed of blocks of mud, made as we make concrete. Outwardly the houses are unsightly, but inwardly they are highly ornamented and luxurious. The Christian quarter still shows traces of the Douse Massacre of 1860. The street called Straight, originally very wide, has been disfigured and made crooked by the erection of Moslem bazaars through the middle of it. Several places were shown where Paul was converted, and where he was let down from the wall in a basket. We took our choice. The workmen of the place use the ancient hand lathes, and are skilful in assisting their hands with their feet. It was a sad sight to see great numbers of children at work in the small factories, some of them only six or seven years of age, becoming prematurely old and weary. A caravan of twenty thousand people was getting ready to start on a pilgrimage to Mecca. The same number went last year. Only five thousand returned. Fifteen thousand died of the cholera.

We drank lemonade cooled by snow from the Lebanon mountains. In lieu of ice snow is brought from the mountains. It is packed in caves on Mt. Hermon, and brought on mules, in fourteen hours, to the city. The supply is thus made to last all summer.

After a very queer Easter Sunday in Damascus we set out for a two days' ride to Baalbec. The route lies through scenery equal in places to that of Colorado. Through wild gorges we pass into a beautiful valley. Thousands of almond-trees are white with blossoms, while six or eight miles away on either side are the snow-covered mountains. Traces of an old Roman road are visible; but the convulsions of nature and the destruction of war have wiped the road out utterly except where it was cut through the solid rock.

Of the wonders of Baalbec I have not space to write now. I shall have something to say of them in a later article. Setting out on our last two days' ride to Beyrout, as we rose on the slopes of Lebanon, we encountered a furious storm. The horses refused to face it, so the order was given "back to Baalbec." One bold rider of an-

other party who urged his horse unduly was thrown, and badly hurt about the head and face. Mackintoshes were not much protection in such a storm, and we were soon wet through. The mischief was quickly remedied, however, at the hotel at Baalbec. The next day brought better luck. We camped at night among the foot-hills of Lebanon, and, though we slept in rain-soaked tents, suffered no harm. April 1 we crossed the Lebanon Range, going through three feet of snow at the highest point of the pass, seven thousand feet above the sea. Five hours afterwards, as we descended toward Beyrout, overcoats and other wraps began to come off; and the heat increased so rapidly that a cooling breath of air was soon a luxury. We reached Beyrout travel-stained and weary just twenty-eight days after landing at Jaffa. Palestine is a small country; but the circuitous path we took made our journey, all told, about four hundred miles. It was a hard trip, but at the same time thrilling, and in memory will be the gem of all our travels.

Our party consisted of only six travellers; but our camp men numbered twelve, from dragoman to muleteers; and twenty-eight horses, mules, and donkeys were required. Yet everything is so cheap here, and competition is developing so rapidly, that the trip could be made by the payment by each of a party of six or eight persons of five or six dollars per day. We paid more because we bought our tickets in America. Our contractor for furnishing tents, horses, etc., is a native of the State of Maine, the last of a party of Americans who came to Palestine forty years ago to await the second coming of Christ. But, though he has been here so long, he has left enough Yankee shrewdness to drive a sharp bargain. There are colonies of Germans and Russians all over Palestine who likewise come to await the second coming. Our camp men were Christians of Jewish extraction. They claimed that their ancestors had been Christians since the time of Christ. I was surprised to find that they still keep up the old tribal distinctions, one being of Benjamin, another of Ephraim, and so on. But by these distinctions they only mean that they come from the territory of the ancient tribes.

Our daily programme was to rise at 5.30; breakfast at 6; to horse at 6.30; a five hours' ride with a two hours' rest at luncheon, more for the horses than for ourselves; into camp at 5 or 6 P.M., and to bed at 9 or earlier. On days when a long journey or much sight-seeing was before us we arose at 5 or even 4.45 A.M.

Our passports required the villages where we camped to furnish a guard; and, when we lodged in the wilderness, two or three Bedouins were hired for a guard, on the principle of hiring a thief to stop a thief. Then with some of our own men to watch the Bedouins we were safe.

Every night the jackals, foxes, and hyenas made hideous noise, but it did not much disturb the slumber of weary sleepers.

The people who seem to possess Palestine are the Bedouins, who pitch their black tents where they will for a season, and then move on. We saw them everywhere. They cultivate the land more in the northern parts of the country than in the south, about Jerusalem. Indeed, both country and people improve as you go north.

We passed by the stronghold of a band of highway robbers, who attempted to hold up a member of a small party which preceded ours. But, being cowardly, the robbers were quickly put to flight.

Several times in bad weather we took our luncheon in native Mohammedan houses. The inmates looked at us in pious horror, eating in their *Ramedan*, or month of fasting, during which they can eat at night only.

At every point we were besought by bright and intelligent natives to take them to America with us. They had heard of the Land of the Free, and wished to taste of its blessings, but were unable to get together the money to pay for passage to America.

This trip we all declare we shall never take again. But, having taken it, nothing could purchase the experiences it gave.

T. G. MILSTED.

Beyrout, Syria.

Let us all resolve: first, to attain the grace of silence; second, to deem all fault-finding that does no good a sin, and to resolve, when we are happy ourselves, not to poison the atmosphere for our neighbors by calling on them to remark every painful and disagreeable feature of their daily life; third, to practise the grace and virtue of praise.—*Harriet Beecher Stowe.*

THE PROSE WRITINGS OF LONGFELLOW.

I read the principal prose works of Henry W. Longfellow soon after they appeared, many years ago. As I have again within a few weeks past reread "Outre-Mer" and "Hyperion" and "Kavanagh," many scenes and thoughts of my boyhood have returned to me, until I have almost felt that I had found "my lost youth" again.

The prose of Longfellow abounds with poetical thoughts and images, in fact with poetry of the highest order; while it is no injustice to him to say that some of his poetry drops in places into prose, especially his "Evangeline." The picture of the maiden with tireless feet and weary eyes and constant heart, following her lost lover over the mountains, lakes, rivers, and plains of a continent, is a pathetic and touching one; and throughout the story are scattered fine poetic thoughts and beautiful poetic images. But, in the case of one reader at least, the poem as a whole wearies with the prosy and dull monotony of its rhythm. The traveller standing in the heart of some vast unsettled prairie of Dakota or Nebraska in the spring of the year sees, on every hand, as far as the eye can reach, a billowy carpet of green beautiful with blossoms of every form and hue; and, as the rays of the morning sun are reflected in the drops of crystal dew gathered on blade and leaf and flower, the whole vast expanse seems strewn with diamonds and pearls. But the traveller on the prairie, like the reader of "Evangeline," notwithstanding its beauties, tires after a while of the level monotony of the scene.

"Outre-Mer" was the earliest of the published prose works of Longfellow. It is one of the results of a two years' sojourn in Europe, when a young man just out of a New England college. It pictures in beautiful language the thoughts of the youthful poet, glowing with enthusiasm, as he came into personal association with the historic places, the scenes, and the legends of the Old World. The whole tone of the book, its gentle and elevated spirit, its pure and graceful style, its apt and wise reflections, are remarkable in one so young. Let me quote a passage in illustration of what I say: —

"I love the city with its busy hum. I love that glad excitement of the crowd that makes the pulse beat quick, the freedom from restraint, the absence of those curious eyes and idle tongues which persecute one in villages and provincial towns. I love the country, too, in its season! And there is no scene over which my eye roves with more delight than the face of a summer landscape dimpled with soft sunny hollows, and smiling in all the freshness and luxuriance of June. There is no book in which I read sweeter lessons of virtue or find the beauty of a quiet life more legibly recorded. My heart drinks in the tranquillity of the scene, and I never hear the sweet warble of a bird without a silent wish that such a cheerful voice and peaceful shade were mine. The voice of the brook and the language of the winds and woods are no poetic pictures. What an impressive lesson is there in the opening buds of spring! What an eloquent homily in the fall of the autumnal leaf! How well does the song of the passing bird represent the glad but transitory days of youth! And in the hollow tree and hooting owl what melancholy images of the decay and imbecility of old age!"

To express his love for nature and its sublime teachings, he quotes substantially what he represents as an ancient poem:—

"Your voiceless lips, O Flowers, are living preachers,
Each cup a pulpit, every leaf a book;
Supplying to my fancy numerous teachers,
From lowliest nook.

'Neath cloistered boughs each floral bell that swingeth
And tolls its perfume on the passing air
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
Bnt to that fane most catholic and solemn
Which God hath planned!

To that cathedral boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky!

Thus amid solitude and shade I wander
Through the green aisles; and, stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God!"

"Hyperion" is a poetical romance in prose. Its hero, Paul Flemming, is supposed to represent Longfellow himself. As he journeys from place to place in the Old World, he joins, with a slender thread, stories, legends, and reflections, thoughts upon love, music, art, poetry, philosophy, history, religion, descriptions of modern men and things; and all these are woven with inimitable art and beauty into the delightful web of his story. Paul Flemming, as we have said, was Longfellow himself; and the Miss Ashburton of the romance finally became his wife.

"She was not fair,
Nor beautiful, those words express her not;
But, oh! her looks had something excellent
That wants a name!"

"Kavanagh" presents features in the character and genius of Longfellow which are not very clearly shown in his other prose writings or his poetry. The tale abounds in fun, delicate sarcasm, and sly wit. The scene is laid in a New England country village of a hundred years ago, and of course the village preacher takes the leading part in the story. His description of the tedious and prosy Pendexter, who for twenty-five long years had filled the village pulpit, the final discontent of his congregation, his reluctant resignation and farewell sermon, and his departure to "other fields of usefulness" are all inimitably told, and, to a person New England born, seem true to life. Early Monday morning after the farewell sermon the old preacher and his wife left the village in the old-fashioned chaise known by all the boys in town as "the ark." "The old white horse that for so many years had stamped at funerals and gnawed the tops of so many posts, and imagined he killed so many flies because he wagged the stump of a tail, seemed now to make common cause with his master, and stepped as if endeavoring to shake the dust from his feet as he passed out of the ungrateful village." The next seen of the old pastor was at a general training or muster of the militia, a great event in the country towns of New England fifty years ago, making a prayer on horseback with his eyes wide open, a performance in which he took ardent delight, as it gave him a chance to allude to "the sword of the Lord and of Gideon" and to the extermination of the idolatrous Caananites.

Sally Manchester was a typical cook and chambermaid or general house-servant of the village. Unlike the house-servant of these "degenerate days," she took an active interest in all the affairs of the household she served. She watched over the welfare of the cat and the dog, and was moved by her tender heart to grease the throat of the old rooster when she thought he crowed hoarsely on winter mornings! She was prompt at church, dressed in a blue poplin gown with a large pink bow on what she called the "congregation side" of her bonnet! She had been engaged for many years, nobody knew how long, to a swain of a neighboring town. Repeatedly the wedding-day had been postponed. One morning she received a letter from her betrothed lover, which read as follows:—

"It is with pleasure, Miss Manchester, that I sit down to write you a few lines. I esteem you as highly as ever, but Divine Providence has seemed to order and direct my thoughts and affections to another,—one in my own neighborhood. It was rather unexpected to me. Miss Manchester, I suppose you are aware that we, as professed Christians, ought to be resigned to our lot in this world. May God assist you so that we may be prepared to join the great company in heaven. Your answer would be very desirable. I respect your virtue and regard you as a friend,

"MARTIN CHERRYFIELD.

"P.S.—The society is generally pretty good here, but the state of religion is quite low."

Sally read the letter and reread it, hoping to find some comfort between the lines. Finally, with trembling hand and moist eyes, she put it into her faded work-bag which hung at the head of her bed, and ever after bore an aching sore in her heart. Who knows but that, after all, she led a happier life than two of her friends who were married soon after, and "for a wedding tour drove to a neighboring town to see a man hung for murdering his wife"!

Arthur Kavanagh, the young preacher who took the place of the worn-out Pendexter, is a charming character, and the hero of the story. Of course, in due time, he falls in love with Cecilia Vaughan, a

beautiful maiden of his congregation; and it seems to me that I may have heard the old preacher in my native town in New England, at the close of his sermon one Sunday afternoon, announce the banns, in the set terms so often heard in my boyhood, "Arthur Kavanagh and Cecilia Vaughan intend marriage." The marriage soon occurred, and so the charming story reaches its happy close.

One cannot appreciate or do justice to the prose of Longfellow without reading his correspondence with his friends, a large amount of which is included in the noble three-volume biography of the poet which has been given to the world by his brother, Samuel Longfellow. This correspondence was carried on with many of the most distinguished literary men of his time, and covered a period of more than half a century. Imagine the priceless fortune of the man who enjoyed the intimate friendship of Prescott, Irving, Motley, Hawthorne, Green, Sumner, Lowell, Whittier, Bancroft, Holmes, Emerson, Carlyle, and the incomparable Dickens! As I have studied the delightful correspondence of Longfellow and read the letters exchanged between him and these illustrious men, rapidly passing back and forth over land and sea for more than fifty years, in my fancy I could compare it to nothing but flying shuttles weaving unconsciously a web of the cloth of gold! Longfellow survived nearly all of these friends. His correspondence began with them in his youth, and, as the letters of one after another cease to appear, we know that death has cut the thread; for the friendships of Longfellow ended only with life. In all this correspondence with his intimate friends, carried on without any thought of publication for more than fifty years, there is not an indelicate thought, not an unkind expression, not an ungenerous sentiment, not a sentence or a word which the most sensitive friend would desire to change or expunge. I think this is a circumstance unique and almost without a parallel in literature.

Longfellow made the acquaintance of his lifelong friend, George W. Green, accidentally in Europe while they were each travelling there as young men. Nearly forty years after, Green published a life of his grandfather, Gen. Nathaniel Green of the Revolution, and in a dedication to Longfellow uses these touching and beautiful words, which I quote as illustrating the quality of the affection which existed between Longfellow and his friends:—

"Thirty-nine years ago this month of April you and I were together at Naples. We were young then with life all before us; and in the midst of the record of a great past our thoughts would turn to our own future. One day, I shall never forget it, we returned at sunset from a long afternoon amid the statues and relics of the Museo Borbonico. We went up to the flat roof of the house where, as we walked, we could see down into the crowded street and out upon the wonderful bay and across to Ischia and Capri and Sorrento, and over the housetops and villas to Vesuvius. And over all with a thrill like that of solemn music fell the splendor of the Italian sunset. We walked and mused by turns until the twilight deepened, and the stars came forth to mingle their mysterious influence with the overmastering magic of the scene. It was then that you unfolded to me your plans of life, and showed me from what deep cisterns you had already learned to draw. From that day the office of literature took a new place in my thoughts."

The world can never know the influence and inspiration given and received by Longfellow in this familiar intercourse with his learned and accomplished friends. It was an education better than any university could bestow. These letters are models of good English, simplicity, and grace. They are free from all formality, insincerity, and cant. They are the best illustrations and examples of Longfellow's prose.

And yet, chaste and beautiful and elevating as is the prose of Longfellow, it is, after all, his poetry that assures his immortality as an author. "Excelsior," "Resignation," "Keremos," "My Lost Youth," "The Wreck of the Hesperus," "The Building of the Ship," and "The Children's Hour" will be read, and will touch the hearts of men, when "Outre-Mer," "Hyperion," "Kavanagh," and the letters of friendship are forgotten.

The bust of Longfellow has found a place in that glorious abbey where are commemorated the most illustrious men of our Anglo-Saxon race. We cannot claim for

him the sublime intellect of Milton, or the marvellous genius of Shakspere. But, if we take into account poetical inspiration coupled with elevation of moral sentiment and purity and geniality of character and life, we may claim our Longfellow as the peer of any of the men commemorated in that ancient shrine. We cannot praise him more than by saying that his life and character were as pure and noble as his writings. Alike by what he was and what he wrote, he

"Preached to all men everywhere
The gospel of the Golden Rule,
The new commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished Nature from his plan,
But studied still with deep research
To build the universal Church,
Lofty as is the love of God
And ample as the wants of man."

"O gentle minstrel, songs of thine can start
In eyes of stony calm the boon of tears.
The thoughts that swell the current of the years
Vex not the placid sweetness of thy art.
The clamorous day heeds not thy plaintive notes;
But, when the night, with wand of darkness stills
The noise of bustling hands and blatant throats,
And twilight's last gray lingers on the hills,
Then through my veins thy music floats."

W. D. HARRIMAN.

Ann Arbor, Mich.

THE PROPOSED NEW CONSTITUTION FOR THE NATIONAL CONFERENCE.

In the May *Unitarian* was printed in full the report of the committee appointed by our National Conference at its last Saratoga meeting, to prepare a draft for a new constitution for that organization. This proposed new constitution has now been before the Unitarians of the country for two months. It is attracting much attention, and awakening much discussion among our churches, as is not strange; for it involves some questions of very grave import to the Unitarian body.

I wish briefly to call attention to two points which seem to me especially to demand consideration. The details of the constitution as to the organic structure of the Conference and its business management have been carefully considered, and perhaps are as good as we can expect to get. These, therefore, I pass over, to come at once to the main matters on account of which the new constitution has been and still more will be challenged.

In two respects the new constitution differs radically from the old, and from what I cannot but believe will be found to be the sentiment and judgment of the great body of American Unitarians: first, *it proposes to drop the Christian name from the Conference;* second, it goes much farther than that: *it gives us in its preamble a definition of the Christian and Unitarian names which eliminates from both of them all theistic significance.* Let me say a few words about each of these points.

I. *The new constitution proposes to omit the Christian name.*

This seems to me objectionable for many reasons.

(*a*) As Unitarians, we have a *right* to the name. Why should we abrogate that right? The committee confess that the Conference belongs to the great historic Christian stream, and that its churches have inherited the Christian name as much as the Unitarian. Then why is the Christian name, the older of the two, the more historic, the larger, and to many the dearer, discriminated against and dropped? The richest religious heritage that comes down to our time from the past is the Christian heritage. Why should we inflict upon ourselves the needless loss and impoverishment of cutting ourselves off from it?

(*b*) To surrender the Christian name would be to make ourselves *widely misunderstood.* Whatever we may say to the contrary, if we drop this name which we have borne through all our history, we shall be generally understood as repudiating that which the name signifies; namely, Christianity itself. How can the public help understanding us in this way? What earthly reason can there be for abandoning a name as great and honored as any known to men, unless we have become dissatisfied with the thing it means? We should not overlook the fact that what is proposed is

more than a mere *refraining* from *employing* the Christian name: it is a distinct *dropping* of it, it is a *giving up*, it is a *surrender*, it is the *hauling down* of an *honored flag*, under which we have always marched. Are we ready for this, and for the interpretation of its meaning which the world will make, and with good reason?

(*c*) To abandon the Christian name would be *cowardly*. For this name our fathers have sacrificed, endured, and suffered,—suffered in many cases even to martyrdom. Do we care nothing for all this? Especially would it be cowardly to abandon the name while it is yet denied us by so large a part of Christendom. To give it up now would be virtually to confess that our fathers were wrong, and that the so-called orthodox world has been right in denying it to us. Are we ready to make this confession? Or shall we continue to stand manfully and bravely by the side of Channing, Parker, Hedge, Bellows, Eliot, Starr King, Peabody, Martineau, and a hundred more of our great leaders, in maintaining that no body of people has a better right to the name, or a more solemn duty to be loyal to it, than that Christian Church which has striven hardest in all ages and lands to be true to the teachings and spirit of him from whom the name has come?

(*d*) Some tell us that we should drop the name "Christian" from the title of the National Conference because it *limits*. But how can we use language at all without limiting? If we say "man," we limit. If we say "religion" or "ethics," we limit. If we say "world," we limit. I think a little attention will show us that "Christian" is the least limiting of any word in the Conference's name. It is broader and larger than the word "National." It is broader and larger than the word "Conference" itself. It is certainly as broad and large as the word "Unitarian." Then why are not these words also condemned and dropped as limiting? It seems hardly consistent to cast out the broadest word of all, and retain the smaller and narrower. No, there is no word to be found, meaning religion at all, that is less limiting than the word "Christian," as used by Unitarians. To them it has always meant the religion of the Lord's Prayer, the Beatitudes, the Golden Rule, the Universal Fatherhood, and the Universal Brotherhood; and that is the religion that transcends all bounds of sect, nation, and race, and appeals to the universal reason, conscience, and heart of man. To get something larger than that, we must get something larger than humanity and larger than God.

But it is said, If we keep the Christian name, Jews and other good people who are in sympathy with us, but do not call themselves Christians, cannot come in. I answer, Any Jews or others who cannot work with us for ends of universal religion, and under the Christian name, interpreted as it is by us as meaning "universal religion," show thereby that they are not in sympathy with us. Indeed, they show that they are not liberals at all, but bigots, as we should be bigots if we refused to work with Jews and in a Jewish Conference, or a conference bearing any other name, whose clear aim was the promotion of the religion we believed in.

(*e*) We are told that other denominations round about us do not put the word "Christian" into the titles of their national organizations: why, then, should we? For example, the Baptists have two national associations, which they call the American Baptist Publication Society and the American Baptist Home Mission Society. They do not think it necessary to call these the American Baptist *Christian* Publication Society or the American Baptist *Christian* Home Mission Society. Why should we not follow their example?

I answer: There are two important differences between us and the orthodox denominations. One is, their churches are homogeneous in name: ours are not. All Baptist churches are called Baptist. Therefore a National Baptist Association simply needs to use the Baptist name to cover all. Not so with us. Only a part of our churches (in some sections of the country, as New England, only a minority) are organized under the Unitarian name. Many are called Congregational, some Liberal Christian, some Free Christian, some have such names as Church of the Unity, Church of the Messiah, or All Souls'. Why should not our National Conference recognize these churches, and show that it designs to include them, by continuing to bear, as it has alway done, the inclusive name, "The

National Conference of Unitarian *and Other Christian Churches*"? This title is exactly true to the situation. A title less inclusive would seem to lack in hospitality to these societies, nearly or quite all of them Christian, but not in their organic name Unitarian.

The other difference between us and the orthodox denominations is, nobody denies the Christian name to them: to us it is denied. Therefore, they do not need to make public claim of their right to the name: we *do*. We may be sure that, *if* the Christian name were *denied* to them, as it is to us, there is not one of these denominations that would not instantly hoist the name to masthead, in connection with every organization they possess, and keep it flying there at any cost, as a constant declaration of their right. Now, this is simply what we are doing. Can we in honor, in self-respect, or in justice to our great Christian trust, do less?

These are a very few of the reasons why to me, at least, it seems a grave mistake to consider even for a moment the surrender of that name,—the greatest and most honored in the world, the richest in historic association and in spiritual import of any in the world, which Unitarians in the past have always borne and loved, under which we ourselves have done all our work and achieved such successes as have come to us, and which ever beckons us on to still higher and larger attainments and achievements. There are many other reasons that suggest themselves, some of them even more important than these that I have named. But I must leave them for consideration next month.

II. Space remains for only the briefest mention of what seems to me the *second* seriously objectionable feature of the proposed new constitution. That feature is its proposed *definition of the Christian and Unitarian names, which eliminates from both names all theistic import.*

We should remember that the new constitution comes to us with the indorsement of only four out of seven members of the committee which had it in charge. But, even of these four, it is difficult to see how all could have assented to this definition if they realized its full significance; for, as has already been intimated, it is even more startling in its import than is the proposition to abandon the Christian name. Indeed, its adoption by the Conference would be quite the most revolutionary event in our denominational history. I need not attempt to argue against the definition: it will be quite sufficient if I make clear its real significance.

The sentence containing the definition is the following, from the preamble: "*Recognizing* [or we recognize] *these names* ['Christian' and 'Unitarian'] *as the symbols of universal religion, or of freedom, progress, truth, and righteousness.*"

The definition is double; or, rather, there are two definitions joined together. Separation will make them plainer. The first defines "the Christian and Unitarian names" as the "symbols of *universal religion.*" The second defines these names, and also universal religion, as *freedom, progress, truth, and righteousness.*

From the first of these definitions there will be little dissent. Unitarians have always stood for universal religion. They have always believed that Jesus, in summing up all religion in "love to God and love to men," enunciated the religion which in the very nature of things is essential, eternal, and therefore universal.

But, while there will be general agreement with the first definition, the case will be far different with the second. *Is* "universal religion" *only* "freedom, progress, truth, and righteousness"? And *do* the "Christian and Unitarian names" signify *nothing* concerning *God*, or *man's relations to God?* Here we see the startling and revolutionary character of this definition. We have the Christian and Unitarian names defined in terms that *leave out all recognition of man's relations to God, all recognition even of the existence of God, or of any object of worship, or any being higher than the human.* Surely, this is very strange. Yet the National Conference is asked to accept this definition, and put it before the world as indorsed by the largest and most widely representative Unitarian organization in this country. In other words, the Unitarian denomination is invited virtually to pass over from the Christian and theistic basis, on which it has always stood, to the ethical, at a single step. For years the more extreme of our West-

ern friends have been telling us that Unitarianism does not involve any God-idea or any God-relation, but only human relations. Now it is proposed to have our National Conference declare the same thing. This is what this new constitution means, if words have any signification.

Indeed, in one important particular the new constitution goes farther than our Western brethren have ever presumed to go. The most radical of them have always, so far as I know, confessed that the *Christian* name *does* involve the *God-idea:* it is only the *Unitarian* name that they have ventured to *empty* of its theistic import. But here we are asked to adopt a constitution for our National Conference which declares the Christian as well as the Unitarian name to be simply a symbol of "freedom, progress, truth, and righteousness."

To sum up, then, the proposed new constitution places before the Unitarians of America these two questions: (1) Will you remove the Christian name from your most representative national organization? (2) Will you by a single act go the full length of Ethicalism, and define the God-idea out of Unitarianism and Christianity?

I cannot but believe that, when these questions are once put so that all can clearly understand them, the answer will not be doubtful or long in coming.

J. T. SUNDERLAND.

BOSTON ANNIVERSARIES.

A glorious May morning welcomed all who came to share the feast and applaud the sentiments of Anniversary Week. Boston's boasted beauty never was less coy. An almost southern geniality breathed softly from the bay. Rich and aromatic fragrance from the blazing flower banks along the Public Garden floated as far as the vestibule of the noble Unitarian Building at 25 Beacon Street. By some brilliant blunder at City Hall the usually happy, isolated, far-away-wandering street scavengers actually followed each other in an every-bit-of-paper-get-it competition till the very gutters smiled.

Inside the hospitable open doorway of the American Unitarian Association home the same always immaculate conditions prevailed. On the first corner of the first table the familiar and eager faces of the *Christian Register* and the *Unitarian* looked out to welcome all comers, and announce the expectations of the week. Every imaginable item of information, from the latest book of sermons, which by the way is Herford's strong volume "Courage and Cheer," to the most direct way to 141 Franklin Street, was brightly and promptly supplied by the assistant secretary's secretary, Miss Flora L. Close; while the assistant secretary himself was literally impregnably encamped within his tabernacle, a host of the sons of Levi blocking the entrance in their efforts to peer within. Many more made the pilgrimage up the great stone stairs, ascending metaphorically on their knees to the more remote quarters of the Official Head, that retired inner sanctum whence day by day one hears through closed doors the continual, unwearied, masticating clicking of the Remington, indenting with its powerful teeth those innumerable missives which every minister expects periodically in his morning's mail,—missives that drive the cold steel into his conscience, and cause him to eye his wealthiest parishioners nervously for weeks. This is that inner sanctum where sits in arduous meditation the sad-eyed Board to whom is given the soul-consuming task of doing one hundred and fifty thousand dollars' worth of missionary business with fifty thousand dollars cash. Many visiting ministers, even from such commercial capitals as Chicago, St. Louis, and Kalamazoo, seemed humbled here.

But how quickly a new atmosphere brings new emotions! Stepping down the narrow street, and out of the gay sunshine into the still seclusion of the cool white interior of King's Chapel, the peace of the past, since its turmoil is forgotten, wraps about the heart, and the balm of the old religious faith mingles with the courage of the new. Every morning through the week this quiet baptism in the deep stream of the ever-flowing Spirit refreshed and sweetened all our souls. Perhaps this was why through many debates, and the discussion of those irritating little points of "what do we stand for" importance, always provocative of unexpected tidal waves of feeling, no word of unbrotherliness was anywhere spoken.

The first address of the week proved a stirring and vigorous energizing impulse

from out the full flowing life of Rev. T. R. Slicer of Buffalo, who from beneath the prophetic figure of Channing appealed to his brother ministers to put on the whole armor of optimism. The eyes in the picture of Channing seemed to kindle as the speaker declared that man was no longer finite, no longer an apprentice, but a member of the firm.

The Boston Association of Ministers, with Rev. Dr. E. E. Hale and Minot J. Savage as hosts, received all the visiting clergy in the parlors of the Church of the Unity on Monday afternoon; and a royal hearty fellowship gathering it was. Rev. C. F. Dole spoke eloquently upon the "Service of Worship" and the "Service of Thought."

Except to those who cherish as the apple of the eye every Unitarian tradition it was a disappointment to find on Tuesday morning that the regular anniversary weather had promptly arrived, and umbrellas and mackintoshes must prevail. But, besides the usual good solid, satisfactory addresses from the president, secretary, and representatives of the American Unitarian Association which always draw a large attendance to the annual meeting on Tuesday morning, several lighter and spicier expectations brought an exceptionally full house to the Music Hall at an early hour. Secretary Reynolds's clear and forcible report we print in full on another page.

The address of Mr. George W. Stone, a layman whom several congregations would like to have as a minister, gave a very stirring paper on the opportunities the Unitarian Church has before it. He made a very clear statement of the great advantages to be derived from compact organization, and as a suggestion proposed that the funds of the American Unitarian Association should be turned more toward sending out preachers and supporting them directly as proclaimers of our gospel than to building church edifices. This is really simply an extension of what the American Unitarian Association is now doing through Missionary Superintendents, and is directly in the line of what would undoubtedly be the policy of the American Unitarian Association, had they sufficient means. A resolution proposed by Rev. George W. Cutter was passed, recommending such extension.

Just a whiff of the anticipated excitement came when Rev. S. J. Barrows moved that a committee be appointed to revise the by-laws, so that in effect all life members should become only honorary members, delegates alone retaining the right to vote.

The president was kept pretty busy for half an hour straightening out the tangles of innumerable amendments that came from every part of the house. Eventually, a committee was appointed to report at the next annual meeting on the whole question of the representation of churches in the Association. This committee is as follows: Rev. Samuel J. Barrows, Hon. T. J. Morris, Mrs. M. R. F. Gilman, Mr. John M. Little, Rev. T. R. Slicer.

At the afternoon session the addresses were given by Rev. Caroline J. Bartlett, Rev. Austin S. Garver, Rev. T. R. Slicer. In the evening a great gathering assembled in the big Music Hall auditorium, and heartily welcomed home again Rev. Francis Tiffany from his tour round the world,—a tour that has been so productively enjoyable to all readers of the *Christian Register* for the last three months. Mr. Tiffany made a brilliant speech, marvellously broadening and destructive of the narrowing sectarianism so prevalent among the untravelled. Minot J. Savage followed with one of the most convincing statements of the relation and duties of the layman to his church ever made, and we are glad to reprint it on another page. We hope few people will be able to resist its earnest demand for a deeper sense of obligation on the part of laymen to their churches. We are all sons of God, and it is our duty as well as inalienable privilege to be about our Father's business.

The informal meeting called at Channing Hall on Tuesday afternoon to give an opportunity to consider and discuss some of the proposed changes in the Constitution of the National Conference was expected to be very lively, and the little hall was crowded to overflowing. The lateness of the hour, however, gave little time for discussion; and after listening to statements from members of the committee appointed by the Conference, and from members of an informal committee appointed at a recent meeting of ministers, the meeting adjourned without action further than to request publication of the two committees' reports.

To give any full idea of all the many inspiring occasions of the week is impossible. Sanity and self-preservation compel a very limited selection from the illimitable field for any individual attendance. Every possible aspect of religious, charitable, and educational enterprise was represented somewhere; and we heard of no single meeting that did not have a large and enthusiastic audience. The younger ministers' dinner was the scene of a very delightful reunion and hearty good fellowship. The Meadville Alumni created great enthusiasm for the forthcoming semi-centennial celebration of the founding of their Alma Mater.

The *New World* supporters did enough to keep their brilliant hemisphere revolving.

At the Festival the largest attendance for years sat down with "all its legs under the same table," as the witty presiding officer, ex-Gov. Long, expressed it. The governor of Massachusetts made an admirable speech, and so did all the other speakers; but the most effective address was that of Secretary Grindall Reynolds, who with a happy imaginative touch spoke first as a "layman," then as a "minister," and then as the consolidated stock of the church, layman and minister rolled in one. The week leaves us with higher ideals, clearer purpose, and more enthusiasm, feeling closer to each other than ever before, more devoted to our common cause, and more heartily ready to sacrifice our individual prejudices and personal wishes for the unity and co-operation and freedom of "Our Unitarian Fellowship."

REPORT OF BOARD OF DIRECTORS OF THE A. U. A.

To the Members of the American Unitarian Association:—

Your directors have to report that the work of the year 1893–94 has been carried on in the face of more than usual difficulties. The financial and commercial depression, which has extended through every part of our great country, has put many obstacles in our way. Not only have our receipts been somewhat reduced, but they have been paid in more tardily; and our people, burdened by their own troubles, have had to be reminded frequently of our need. All this was so much in the nature of the case that we have not been disposed to complain, but to accept cheerfully the position. We have to add that the amount received from unconditioned legacies this year has been almost unprecedentedly small. It is to be noted, however, that the number of parishes which have contributed to our missionary funds is greater than ever before in the history of our body.

When we come to actual receipts, we have to report that last year our contributions footed up $60,000, while this year they reach nearly $51,000. Of unconditioned legacies, we have received from the estate of Winthrop Faulkner $3,500, and from that of George G. Warner $150; while Rev. Frederick Frothingham bequeathed to us $5,000, the income to be used for "the diffusion of liberal Christianity," and $20,000, the income to be used for "the education of the colored people." Had the sum placed in our treasury this year been received a few years ago, it would have amply met the requirements of that day. But all missionary work, which has behind it faith, zeal, and a deep sense of the value of the truth it seeks to diffuse, inevitably grows. Every tract sent out is liable to convert somebody. Every missionary is in danger of finding some soul thirsting for the very truth he has to give. So new churches spring up, and the work of church extension goes on. It must go on so long as there are such numbers everywhere that need a liberal Christian faith, even if at present they are not conscious of a want of it. We speak with moderation when we say that for the last ten years we have required for the most modest performance of our work an addition each and every year of $5,000 to our resources. With equal moderation we can say that we have needed this year, if we have not received it, $80,000.

As a necessary result of insufficient means, we have been forced to decline all new work in all parts of our country, even when the promise of success was very great. For the same reason we have been compelled to reduce appropriations to the point of danger to many old and feeble societies and to as many new and immature ones. Undoubtedly, a considerable number have as a consequence suspended religious services temporarily, and possibly in some cases permanently. This is something to be re-

gretted, but it is also something which could not be avoided. Still there are certain compensations to the parishes not to be overlooked. Necessity is a hard master, but a thorough one; and no doubt, under this stern tutorship, some societies have learned the lesson of self-dependence, and will always be the stronger and better for it. Our enforced pause in missionary activity has for us likewise even its advantages. It enables us to consolidate the work already begun. It also enables us more calmly to consider what in the future will be the wisest methods, and to choose more thoughtfully the points where in that future we will engage in fresh enterprises. These things are valuable, so be we do not pay too much for them.

One branch of our activity has suffered no decline. We refer to the distribution of tracts and the general diffusion of our literature. Perhaps in no one year have so many copies gone out.

Post-office Mission branches are multiplying and active. Wherever our churches are of recent origin, vast numbers of tracts find readers in the immediate neighborhood; while still greater numbers are sent upon request to more distant places, where probably a Unitarian sermon has never been preached. Tract distribution was the earliest form of our missionary work. In fact, for the first ten or fifteen years of its life the Association did very little else. Probably five times as much was spent for this method of missionary activity as for all other methods combined. We need not go far to find the reason. New England had its origin in religious convictions. In all periods of its early history religious thought and religious opinions appealed to the New England mind and heart. Our fathers had thought out and fought out those questions upon which they differed from the old theology and the established sects. When the proper time came, they were ready to take an independent position, and to sustain their opinions and their churches against all comers. But in no other part of the land did such a state of things exist. Settlements had not been made for religious reasons. Questions of theology had not been thought out and fought out. Only in a few places in such regions could churches of our faith be gathered, and for the most part only where New England emigration had left its impress. Wisely those who have gone before us undertook what they called "the leavening process." That is, they sent the printed page where the human voice could win no hearing. They did this the more willingly that they were not half so anxious to build up ecclesiastical organizations called churches as to make the thoughts of men on high subjects just and attractive. The field for this kind of work is as wide now as it ever was. Perhaps with the vast expansion of our boundaries and the steady increase of our people it is wider. Who can compute the number of towns and villages in the length and breadth of our land in which you cannot find one person who is distinctly a liberal Christian? You cannot found Unitarian churches in such places. There is hardly a chance for itinerant preaching. But the printed page finds entrance. The tract wins readers. No body of people, perhaps no single person, will ever be called by our name. But into many minds and hearts more rational, more humane, and so more comforting views of God and man will find entrance, and make this world and the next more sweet and attractive to them. So there is yet room for the tract and the larger and more permanent book. If we have sent out four hundred thousand tracts and ten thousand books this year, we ought to distribute twice that number next year.

In this connection a brief allusion to that excellent periodical, the *New World*, seems to be fitting. For years the Association has given large financial aid to this and other magazines in which the theological tendencies and the ripe scholarship of the liberal Christian body have been so ably presented. With its increasing missionary calls, and resources that have not increased in a proportionate degree, the Association is no longer able to do this. Besides, it seemed proper that a periodical which justly claims to represent all shades of the many-sided liberal movement should be freed from any seeming dependence upon our special support. But no one can for a moment question the high character of this quarterly. It is edited by men who are eminent specialists in some one department of theology. Its articles have won approval in all directions. It would be a sad thing

if our four hundred and fifty churches should not have generosity enough and love of good scholarship enough to furnish the thousand additional subscribers necessary to place it on a solid foundation.

We turn now to the state of our churches and the work of church extension. The condition of our treasury has not permitted us, as we have already stated, to undertake fresh enterprises, hardly to recognize and aid churches which have come into existence absolutely of their own motion. Our aim, rather, has been to take advantage of the enforced quiet, to strengthen and consolidate work already begun. This has been especially true in New England. There the Unitarian movement in America began. There, in proportion to the size of the field, far more churches of our faith are to be found than elsewhere. Consequently, there church extension is a less imperative need than in many other directions. What can be said in brief of New England work is this: all the old churches of our faith have been kept open and active, often, however, only by great effort and sacrifices. Most of the new churches, organized within a few years, have made gratifying progress toward self-support. To this extent the results of the year are satisfactory. But we cannot long maintain honorably, even in New England, the policy of inaction. Within its borders many cities and large towns have grown up in the last two or three decades. In these places are many people to whose moral and spiritual needs we can best minister, and in these places it is our plain duty at as early a period as possible to establish Unitarian societies. We are confident that the returning prosperity of the country and the increasing generosity of our people will enable us in no distant day to do a part, at any rate, of this duty.

The Middle and Southern States, so far as Unitarianism is concerned, are largely uncultivated ground. No doubt, many thousands of tracts have been scattered far and wide; and many a heart and home have felt their gracious influence. But, until a very recent period, outside a few large cities our efforts have been largely limited to this one method of tract distribution. But our recent experience in the Middle States has proved pretty conclusively that we have large and increasing opportunities, especially in the neighborhood of large cities. Within twenty-five miles of New York City five societies have been organized within a few years which bid fair very soon to be absolutely independent and strong. In the same region as many more can be organized, and ought to be organized; and only a short period will elapse before the same kind of work will be possible and a duty in the vicinity of the other great cities of the Middle States. What we wait for is more zeal and adequate resources.

Our Southern work has had in the past to encounter peculiar obstacles. The system of labor and the nature of the products did not promote the formation of large inland towns, nor encourage emigration to its borders, especially of such as had Unitarian antecedents. So in the interior there were neither the places in which, nor the people with which, to build liberal Christian churches. What societies we had were situated on the seacoast or on the shores of navigable bays or streams. This condition of things is slowly, but surely, changing. New industries are creating new towns or enlarging old ones. Emigration is setting in, and will increase. All this is making our opportunity. As to the present condition, we can say that at Baltimore, Washington, Wilmington, Louisville, and St. Louis we have old and well-established societies, that the parishes at Charleston and New Orleans, after a long and brave struggle with adverse circumstances, are looking forward to renewed prosperity, and that at Atlanta, Chattanooga, Richmond, Asheville, San Antonio, and Austin we have societies young in years, not as yet strong in numbers, but full of that faith and zeal which compel success. We may add that at this very moment there are half a dozen other places where we could hopefully plant churches. To succeed, we must give patience and labor. But, without these, nothing prospers anywhere.

The conditions in the West have been altogether different. Probably there are more people of Unitarian origin within its borders than in New England. They do not all attend Unitarian churches. They could not, if they would; for most are not within many hours' journey of such churches. But, wherever they go, they carry with them the large spiritual outlook which is their

proper inheritance. Besides, the free life, the varied industries, the magnificent enterprises, the marvellous growth of the West, have all tended to produce in its people intellectual hospitality. There is not a large town in the West in which there is not room for a Unitarian society, provided he who is in charge has spiritual vigor to attract, and sagacity enough to mould somewhat heterogeneous material into a free and strong union. That this is not mere theory is evident from the striking fact that, since we notified our Western superintendent last fall that we were unable to undertake fresh work, eight or ten societies, self-originated, have applied to him for advice and help. We see, therefore, no reason to doubt that with returning prosperity there will be in this field a healthy growth in the future as in the past, especially as in the local conferences we shall find efficient helpers.

The growth of our work on the Pacific Coast has been well-nigh phenomenal. The three societies of ten years ago have multiplied something more than tenfold. This of itself would make for a time a more moderate rate of increase almost a necessity. It is Dr. Holmes who tells us that great trees have periods when they almost stop growing, apparently to consolidate the growth already achieved. However it may be with trees, this is apt to be the fact with religious bodies. But the financial troubles, which have pressed so hardly upon all parts of the country, have perhaps borne most heavily on the Pacific States. It is with surprise, therefore, that we hear that a few new societies have been gathered, several attractive meeting-houses built, and old debts paid or materially reduced. The increase may have been rapid; but it has been sound, and augurs still farther enlargement.

We cannot close this portion of our report without bearing witness to the great value of our present system of superintendency. In times like these a society which has not as yet reached its full strength finds itself weakened by the failure or removal of persons on whom it has largely depended. At this junction its minister goes, and it does not know where to look for another. Left to its own resources, it might close its doors, and close them never again to be opened. So a valuable movement might be wrecked needlessly, as every careful observer knows that scores have been under far less pressure in the past. But now the parish calls upon our superintendent. He hears the call, goes to the spot, finds a suitable minister, gives good advice, obtains the temporary aid they need, and a valuable society is saved. We question whether, in the last terrible twelve months, one society which had any real strength has permanently closed its doors, and this in the face of the fact that we have been compelled in every direction to reduce our appropriations.

We had hoped that the Japan Mission would have been reported in person by Mr. Lawrance. But the ill-health which compelled him to withdraw from his post forbids him to appear before you to-day. His three years of earnest, intelligent, and successful service would have given to his statement an interest, lucidity, and comprehensiveness that we cannot hope in a few short sentences to emulate. The most important feature of the year's work has been the erection of a comely and commodious Mission House. This has a good-sized hall for preaching and lectures, and ample accommodations for the young men who are receiving a theological education. Competent native scholars have been found to take the places of the American students who devoted all the leisure which their duties as professors in a neighboring university gave them to excellent teaching in our school. Our magazine and tracts in the Japanese tongue continue to have a wide circulation. A number of preaching stations have been established. More could be, had we the right persons who could address the natives in their own language. In short, the mission seems to be placed on a solid basis, and to be doing a modest but useful work. Its account of itself would be thoroughly cheerful, were it not for the enforced withdrawal of Mr. Lawrance.

It must be evident to our constituents that the work of the Association cannot much longer proceed on the contracted scale of the year that has passed. To decline ourselves to initiate fresh enterprises, or even to aid those which others have undertaken, is to make our existence as a missionary body useless, if not ridiculous. The question of resources ought perhaps to have opened our report. Certainly, it can do no

otherwise than close it. We needed in the year that has ended not less than $80,000 to meet in an honorable manner the proper obligations of our body. The time is not far off when $100,000 will be as imperatively required. How shall it be obtained? Of course, the one thing needful is that we should feel our responsibility as we do not feel it. We need to understand that a religious body does not come into existence by chance or by the will of man or because it suits the tastes of one man or of any little body of men. It comes into existence because the world has need of it, and because it can minister to spiritual wants widely felt. We are simply trustees into whose hands God has committed some of his truth, that we through it may promote human welfare. Until we recognize more fully this serious obligation, we are not likely to fulfil it in a large and generous way.

Granted that we have this conviction of duty, what then? We must apply business sense and principles to the work of collection. Does anybody, who has studied the subject, doubt that, if the methods which are used in a few of our societies were applied to the action of every one of our four hundred and fifty societies, even in as hard a year as that through which we have passed, a full hundred thousand dollars would have replenished our missionary treasury? If now you ask what these methods should be, we answer first that it should be *the parish*,—not the minister, not even some interested layman or devout woman,—but the parish that takes up the collection. The minister may give the needed information. The interested man or the devout woman may carry out the behests of the parish. But we shall never stand quite right, we shall never do our duty generously and nobly, until our parishes, as such, definitely recognize their obligation. The final thing to be said is that, whatever method of collection the parish chooses, whether by a subscription paper or by envelopes sent to each man and woman in the society, it shall in some way bring the obligation, and the reason why it is an obligation, home to the individual reason and conscience. The fatal defect of the contribution-box is not simply that it may come round, when half the audience is sick, or detained at home by rain, or absent in Florida or at the seashore, though these are certainly inseparable evils of this method. The fatal defect is that, as the box goes round, it has no serious word to the individual. On a fair day, if the minds of the people have been beforehand convinced and their consciences touched and their feelings aroused, it may be a good instrument. Not often, however. *At any rate, your directors are convinced that, whenever our societies accept the duty of giving, and undertake to perform that duty in a serious and business-like way, the needed hundred thousand dollars will come, and come easily.*

We have given less space in this report than usual to the work of the year, and more space to the need of increased resources. The reasons are obvious. On the one hand, scanty means have made the prosecution of fresh undertakings impossible. To keep work already accomplished from injury, and so to maintain ourselves in a position in the appointed time to go forward, was our plain duty. But, on the other hand, to go forward, we must have adequate means. This truth we must press home on churches and individuals alike. But we look forth to the future with no doubting spirit. Prosperity will come back. The opportunities of the liberal faith will multiply. It remains for us to gird up our loins that, with a firm and resolute mind, we may do well our part of the spiritual work of the world.

For the Board of Directors,
GRINDALL REYNOLDS,
Secretary.

THE CHURCH AND THE LAYMAN.

ADDRESS OF REV. MINOT J. SAVAGE BEFORE THE AMERICAN UNITARIAN ASSOCIATION, TUESDAY EVENING, MAY 29, 1894.

I have been requested to speak concerning the church and the relation to the church of the Unitarian layman. I shall begin by asking the question, What is a church?

Is it the meeting-house? Is it the ritual, the service? Is it the creed? Is it the method of organization? Is it any of the paraphernalia of appurtenances of the

church? Or is it even the minister? Is it not rather the people, many or few, that have banded together to accomplish the one purpose for which the church comes into existence? Jesus said that where two or three were gathered together in his name there they might expect him, in his spirit and influence, to be in the midst of them. The people may be very few; and yet the church may be, in its influence and power and significance, a great church. These people are banded together for the purpose of helping the cultivation, the development of the spiritual life of those who make up its membership, and then of helping others, as fast as it can widen the range of its influence, to cultivate and develop in themselves the spiritual life. Wherever you find one of these true churches, you find an effort after better education, a higher type of thought, you find a purer, sweeter social life, you find better sanitary arrangements, you find a higher type of industrial civilization, you find cleaner and more honest politics. In other words, you find that this church is the means of sweetening and cleansing and lifting humanity.

Now let us consider another point: has the church any duty to-day in preparing us, not merely for this life, but for any other life that may lie waiting for us beyond the shadow? There are a great many people in our liberal faith who seem to think that it does not make any special difference whether they have anything to do with the church or not, as related to their future well-being. One of the most intelligent of my parishioners here in Boston said a good many years ago,—I hope he is wiser now,—"Mr. Savage, in the passing away of the old theological ideas about eternal punishment in another life, has not the reason for church-going passed away?" A great many people, becoming emancipated from the horrors of the old theology, have come to the conclusion that there is nothing that the church can do to prepare them for a higher and grander destiny in another life. And yet, friends, if the church does stand for the cultivation in us of our spiritual faculties and powers, then it seems to me that it stands just as definitely related to the work of preparing us for happiness in another life. I take it that there are a great many people who, when they wake up in the other life, will find that they have come into a land with whose language they are scarcely familiar, into the midst of surroundings where they will not feel themselves at home; and this because they have not considered it of any importance to train themselves in this life in regard to their spiritual faculties. The powers which fitted them to enter into practical relations with the kind of life which they lived here may be of very little use there. It requires only a very little thought to convince us that, before we can get into heaven, in this world or any other world, we must get heaven into ourselves; and we shall get into just so much heaven as we have first gotten into us. The church has a place and a power in the world still in preparing us for the spiritual life.

Is the church of any great value as compared with other human institutions and interests? I appeal to all intelligent laymen who hear me as to whether I be not right in the assertion that either the church is the grandest and noblest and most important organization on the face of the earth, or else it is not worth bothering about one way or the other. If we can get all that the church stands for through science, through art, through music, through literature, and the other occupations and interests of the world, then we are wasting our money, our time and enthusiasm, in organizing associations of this sort. Laymen need to make up their minds that the church is the grandest institution in the world, or else abandon it at once and for all. If it is the grandest of institutions, then the relation of the layman to it would seem to be very clear. Compare it in your own minds with your business interests; compare it with literature or science. All these things are important, for they serve manhood and womanhood; but religion, organized in a true church, is that which creates manhood and womanhood.

Now I wish to come to some practical suggestions as to the relation of the layman to the church. An impression seems to be abroad that we cannot have Unitarian churches anywhere until there is money and strength enough to build and decorate a beautiful church. This seems to me a lamentable mistake, and one that is standing in the way of what might be a magnifi-

cent progress of our thought and ideas all over the land. The first Christian churches were not housed at all except as they met from house to house in some little, convenient place that was owned or could be controlled by some one of their members. Those churches had no ritual, no liturgy, no form of service, no members, no choirs, no regular preaching, no ministers. They were simply little bands of men and women on fire with the divine life, who believed that they had heard the whisper of a gospel, and that it was their business to go out and proclaim the good news, to spread it by the contagion of thought and love far and wide through Palestine and all over the world. Paul did not wait, before he organized a new church, until a subscription list had been passed around, and they had money enough to build a beautiful church, or to organize and pay a choir that could sing better than any other in the neighborhood. Wherever there were two or three or a dozen who believed in the new gospel, there was a church,—a centre of the divine life. I know that this same thing can be done in this country, because it is being done, only we have not yet waked up to the idea that these are churches.

In the State of New York I happen to know a little place where there is a band of people who, without any missionary or any suggestion from the outside except that which comes from the printed page, have organized what is called a Unity League, because even they have not found out that they are a church. For three years now, without any minister, they have held a regular service of worship every Sunday in the year. They are a complete, compact body, a centre of influence for that whole town. I happen to know forty or fifty little churches like this scattered through different parts of the country. And, had it not been for the business cyclone of the past year, this little Unity League would have taken the first steps toward building a little house for itself, without any help from anybody in the world. We need to get rid of the pestiferous superstition that it needs a minister or a meeting-house to make a church. We Congregationalists ought to understand that the church is made up of the people, and that the minister is simply an officer of the church. If a deacon leaves town, the church does not shut up its doors: it ought not to any more when the minister leaves town.

What should be the attitude of the layman toward the church, when you have a minister? There are thousands of Unitarians who think that they engage a minister to look after the religious life of the community for them, and that, when they have paid his salary with fair promptness, their obligation in the matter ceases. It is only begun then. Or, if you have a minister that you like, the temptation comes to look upon him as a lecturer hired by the year who is to entertain by his brilliant sermons and services; and you feel that you are conferring a favor on the minister if you are fairly regular at church, when, in fact, you are only doing a little of the duty that attaches to you as a son of God, as one of those to whom is committed the keeping of a magnificent gospel for the salvation of the world. How petty, how shallow, how mean is this whole conception of the relation of the layman to the church! How many people there are who, if they have a minister that they like, go to church on Sunday, if it does not rain, if they were not up very late the night before, if they are not very tired, if they have not a headache, if they do not happen to find the morning newspaper especially interesting! Turn the matter around a moment. Suppose that, when the hour for church service arrives, you should find there was no minister there. Of course, you would think he was sick, or something serious had happened. He ought to be able to feel sure that something serious had happened if you were not there.

Suppose you do not like your minister very well. Must the church suffer because, for the time being, your minister is not quite brilliant enough to attract you as a public lecturer would? Suppose his sermon is a little commonplace and poor. You ought to get a little comfort out of the reflection that, if you had preached it yourself, it would have been a great deal worse. Do you ever stop to think, gentlemen of the pews, what it means for a minister to face the same audience every single Sunday, year after year, under the demand to have something fresh, something brilliant, something polished, for the entertainment

of the pews? Is there any other man in any profession upon whom such a demand is made? If a member of Congress makes a speech once or twice a year that attracts the attention of anybody in the galleries, he has a national reputation as an orator. How is it with lawyers? I have said, a great many times, to my legal friends that I should feel as though my work were half done if I had my case made for me by certain facts put into my hands, and then if I had an audience drafted by the State and hired to hear me, whether they liked it or not. John B. Gough lectured for more than forty years, and did not average one new lecture a year; for he had always a new audience. But you expect your minister, for five hundred or a thousand dollars a year, to lecture to you every Sunday, and be as brilliant as Gough every time. And then you expect him, without any opportunity for preparation, to be ready to address any audience, on any subject, on any occasion, and to do it so well that you can be proud of him. If he does not, you get tired of him in a little while, and want a new minister. And, then, besides that, there are a great many parishes where they expect a minister to spend most of his time in parish work.

The point I wish to emphasize is that the church is not the minister, that the church is not a lecture association, that the sermon is not a lecture, and that you do not go to church to be entertained. It is an organization for the religious and moral cultivation of the place where it exists. And yet there are people who feel no sense of obligation to the church. I know of a church which was rent in twain by a quarrel as to whether the audience should turn and face the choir when they stood up for singing or whether they should face the minister. How petty, how contemptible, how forgetful of what the church means, and what it stands for! If you have no minister at all, continue your service. The church exists, not to be entertained by the minister, but for the sake of cultivating the spiritual life, lifting up the level of society, helping others to live the divine life. On whom does this responsibility rest? What is the difference between the minister and the person who sits in the pew? The minister, because he is supposed by natural gift or by training to have some special fitness for the work, he is set free from the ordinary business of life, that he may give his whole time to it. But, when the matter of responsibility is to be raised, gentlemen, there is not a man to-night in Boston, whether he is a religious man or not, whether he is a man of good moral character or not, whether he is in the finest house on Commonwealth Avenue or in the slums, —there is no man who is not under as much obligation to be true to his God, to elevate the religious life of the world, as I am or as you are. Whether we acknowledge it or not, we are all children of God; and God reaches down his hand, whether we feel the touch or not, and places it on our brows in consecration, and bids us be true to him and to our fellowmen. It is the business of the layman to attend the meetings of the church, to cast his influence on the right side, to lend the weight of his experience and his ability to the solution of its problems. It is his business to make a church the power of God for renovating and re-creating humanity.

If the church is worth having, it is worth all this. If it is not worth all this, it is not worth anything; and we can fill its place by other instrumentalities. If it is worth this, it demands from you as much as from its ministers,—your unremitting consecration, intelligent, earnest, day by day, Sunday by Sunday, year-long service, —throughout the year, and throughout life.

IT WAS SAID

AT THE BOSTON MAY MEETINGS.

That there are secretaries and secretaries, but only one Grindall Reynolds.

That it takes a Napoleon of finance to run a hundred-thousand-dollar missionary business on the basis of a fifty-thousand contribution from the churches.

That more means are more needed than more men just now!

That eleven ministers of other denominations have entered the Unitarian fellowship during the past twelve months.

That even iron constitutions are liable to decline, when they have outlived their vitality.

That Calthrop's nostrum is one needed by many ministers,—"pink pills for pale people."

That Dr. Bartol still looks like an aged but interested angel.

That the anthracite temperament of New England, when once well kindled, is long burning, and hard to extinguish.

That courage is sometimes the infirmity of a man rather than the virtue.

That churches exist not to be entertained, but for the sake of cultivating the spiritual life, lifting up the level of society, helping others to live the divine life.

That, when a feast of divine things is offered, no fences or gates are needed to keep out the crowd.

That the true mission of Unitarianism is to restore the active principles of Christianity.

THE FIRST AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

Pursuant to a call signed by Drs. Thomas, Crowe, Hirsch, and by Rev. J. Ll. Jones, several meetings of liberal ministers and laymen were held in Chicago during the session of the World's Parliament of Religions, at which a committee of ten were appointed, representing the Unitarians, Reformed Jews, Universalists, Ethical Culture Societies, and liberal independent churches, having power to arrange for a congress of the various liberal religious bodies in America during the spring of 1894. A call issued by this committee for such a Congress, having been widely signed, resulted in the holding of the First American Congress of Liberal Religious Societies at Sinai Temple, Chicago, on May 22, 23, 24, 25.

The various attempts that are being made by Episcopalians, Presbyterians, and Congregationalists looking toward a union or federation of the orthodox churches are all expressions of a religious tendency which is everywhere manifesting itself,—to use President Tucker's sententious phrase, "the tendency from liberty to unity." This Chicago congress is an expression of this tendency among the liberal bodies. It is the first attempt, on any large scale, to give definite direction to this common impulse among liberals. Other meetings there have been for fraternal purposes of some of the members of the various bodies represented in this congress; but never before have they met under a regular call for such definite business purposes. The Free Religious Society has held meetings as truly representative of liberal thought as was this congress; but this is the first meeting to result in a tangible union of liberal forces. Even if it fail of accomplishing the definite objects outlined by its committees, yet, when such practical co-operation does come, it will be directly traceable to the holding of this congress. Hence this congress will be an important event in the history of liberalism in America.

It was fitting that this new historical movement should be inaugurated in a temple of the ancient faith of Judaism, and should have the hearty co-operation of its rabbi; for thus it links itself with all the religious past. Members of the congress also noted, as an auspicious and significant fact, that over the doors of that temple are written these words, "My house shall be called a house of prayer for all nations."

The opening meeting of the session was devoted to the consideration of the possibilities of co-operation from the standpoints of the various bodies represented in the congress. The spacious temple, seating nearly twenty-five hundred people, was crowded, the aisles being filled with people standing. Dr. Thomas of Chicago presided, and the platform was filled with distinguished advocates of liberalism. The number of young men present was noticeable and hopeful, and the size of the audience gave evidence of the deep and wide-spread interest in the congress. Rev. Mr. Simons, speaking for the independents, dwelt upon the weakness of isolated independency. Rabbi Hirsch claimed for Judaism that it is a universal religion. He was in this congress because he is a Jew. He made an impassioned plea for the fuller recognition of the Jewish people by Christians. In joining this movement, the Reformed Jews had no intention of deserting their nation and kin. Though ready to co-operate, they would still remain a separate people. If charged with clannishness, his reply was that the attitude of the Christians toward them made this necessary. The doing away with this distinction of caste lay wholly

with the Christians. The Jews could do nothing; but they were ready for the coming of that brotherhood when Israel should be swallowed up in the peoples. His address produced a profound impression. Mr. Salter, of the Ethical Culture Society, said the basis of co-operation must be an ethical one. Men did not agree about the existence of God. That idea could not form a rallying point, nor the name of Jesus; but all agreed as to the rule of life. Men had a passionate desire for righteousness, and this alone could form a working basis of union. Rev. Mr. Savage claimed for Unitarianism that it was synonymous with universal religion. He found perfect freedom within its fold. No one had the power to dictate to him, and he knew of no one who wanted to. Dr. Shutter was not present to speak for Universalism; but its position was defined at later sessions of the congress by Dr. Fluhrer and by Dr. Alcott, who claimed that to-day it stands for universal religion. The latter said that, interpreting Universalism by its three great working principles, it gave perfect liberty of thought, and could not be classed as a sect. Rev. Mr. Faville, who spoke in behalf of what he called the "Higher Orthodoxy" at a later session, said that love of truth and loyalty to it had created the many sects. We must be loyal to truth; but *love of man* rather than love of truth must be the chief thought in forming a church. This he called the "Higher Orthodoxy," and here he found a basis for general co-operation. "Theologies are many," he asserted, "but humanity is one."

The following day Prof. Small (Baptist) of Chicago University read a valuable paper on the "Sociological Basis of Union." In helping humanity, and not in formulating creeds, can we find a working basis of union. He said that here the orthodox bodies were more liberal than so-called "liberals." From statistics he showed that their pulpits devoted a greater amount of time to sociological and humanitarian questions. On Thursday Rev. Mr. Wright of New York found our philosophical basis of union in the thought of God. God as a life behind all phenomena had been practically proved by science. Other able and interesting papers read during the congress were contributed by Miss Caroline Bartlett, Mr. H. M. Simmons, Mr. E. P. Powell, and others.

The most important business of the congress consisted in taking steps to incorporate itself as a permanent organization, holding meetings annually, with a set of officers empowered to carry out such schemes of liberal work as may be devised by the congress. Rev. H. W. Thomas was elected president, and Rev. Jenkin Lloyd Jones secretary, for the ensuing year. A board of thirty directors was appointed, who represent all the various bodies of the congress and localities of the country from Boston to Tacoma. Reports were made by committees upon establishing common headquarters in large cities, upon establishing a summer school of liberal religion on the Chautauqua plan, upon co-operation of the various liberal bodies in missionary work, upon uniting the liberal publications, and upon endowing several chairs in some university where young men contemplating the liberal ministry can be trained without sectarian bias. This last report gave Dr. Hirsch opportunity for making one of the finest addresses of the congress on the need of better training for liberal ministers. All these plans were reported as feasible, and were referred to the board of directors for further action.

It is very doubtful if the congress will be able at present, or even in the near future, to put into practical operation any of the several schemes it has proposed. It is much easier to resolve than it is to execute, and many practical difficulties will present themselves when action comes to be taken. The congress in its sessions did not have to face a single such practical problem. So far its work is all on paper; but it is sincerely to be hoped that some of its plans at least may be put into practice. But, even if they all fail, yet the holding of this congress will be worth all it has cost. It marks the beginning which must be made before practical co-operation can come.

Throughout its sessions the audiences were large, the addresses of a remarkably high order, the unity of spirit and enthusiasm admirable. It was not a congress of cranks, but of earnest men and women who are holding influential and responsible positions in society.

One criticism, however, needs to be made. It was distinctly stated at the beginning of this movement that there was no intention

of forming a new sect nor of detaching any society from its present denominational relations. But, by incorporating itself as a legal body, by undertaking all the functions of an ecclesiastical body, the congress has gone a long way toward becoming a new religious denomination. It has gone far beyond the province of a pure congress, though it may still retain that name, and beyond the intent of some who signed the call. It is doubtful whether many of its members had any previous thought of incorporation or understood its significance. The men most prominent in guiding the affairs of the congress were representatives of independent churches and those who are moving toward independency. It will not be strange if the incorporation of the congress shall result in making it simply an association of independent churches, and the original plan of the congress fall quite into abeyance. If so, this will afford an opportunity to any societies who may desire to change their present denominational affiliations to a connection with this body. But such a turn of affairs will result in the withdrawal of many societies from the congress, of all whose members are now fairly well satisfied with the freedom they have and the progress made under present organizations in the cause they represent. Unless wisely managed, there is serious danger of turning this congress into an association of independent churches, thus merely creating another Congregational body, differing but slightly from the present Unitarian and Universalist denominations. Such an association will be most helpful to the cause of the various people's churches; and it is highly desirable that they form themselves into some organization. But, if this congress be turned into such a movement, it will utterly defeat the original intention in calling it. In view of what has been done in this direction, it will be interesting to watch the future developments of the congress. RODNEY F. JOHONNOT.

Oak Park, Ill.

God has so constituted man that the performance of the highest duties, when actuated by the highest principles of his nature, secures to him the greatest amount of happiness possible to him in this world.—*James Eddy.*

THE MEADVILLE SEMI-CENTENNIAL.

The Meadville Theological School was founded in 1844, just fifty years ago; and on June 14 the Alumni joined with the faculty, students, trustees, and many friends in joyfully celebrating the interesting anniversary,—the golden wedding. Thirty-two of the Alumni were present, many of whom came from long distances.

The exercises of the week began on Monday evening with a notable and most appropriate sermon by an Alumnus of the school, Rev. George Batchelor of Lowell, who took for his subject "The New Accents of Faith."

Tuesday was taken up with the meetings of the Middle States Conference. The occasion was one of unusual interest, and the attendance was consequently very large.

On Wednesday morning the semi-centennial exercises opened with a devotional meeting, led by Rev. George S. Ball of Upton, Mass., whose name heads the list of those who have entered the Meadville Theological School. Rev. Carlton A. Staples of Lexington, Mass., assisted Mr. Ball at this meeting. Then, after singing a hymn, the Alumni and friends listened to the opening address by the president of the Alumni Association, Rev. Edward A. Horton,—an address of cordial welcome and of happy congratulation on the conditions and prospects of the Meadville School.

Mr. Horton's address was followed by the report of William L. Chaffin, secretary, which consisted in a summary of data relating to the Alumni. He said that, including the present graduating class, 494 persons had connected themselves with the Meadville School, of whom 218 had graduated; and there had also been 37 licensed undergraduates. The secretary's report was followed by a most carefully prepared and scholarly address of the president of the school, Prof. George L. Cary, on "The Evolution of the School." Rev. Rush R. Shippen spoke on "The Beginnings," and gave a most enjoyable address, in which he paid high tribute to the members of the Huidekoper family, who had shown a deep interest in the school, and had given it, at various times, very large pecuniary assistance. Rev. Thomas McWhinney followed, speak-

ing on "The Christian Connection" and its relation to the Meadville Theological School.

At the afternoon meeting Rev. Marion Murdock of Cleveland, another graduate, spoke in a clear and forcible manner of the progress made in England and America in the higher education of women. Rev. George L. Chaney followed with an address on "The Presidents," in which he presented a most admirable and finished analysis of the characters and services of the different men who had presided over the school. "In Memorian" was the subject next treated by Rev. Carlton A. Staples, who spoke in most tender and appreciative terms of the members who had passed away. The treasurer of the school, Mr. Edgar Huidekoper, in behalf of the trustees, welcomed the Alumni and visiting friends to the hospitality of Meadville, and gave a very encouraging report of the financial condition of the school. Rev. Edward Everett Hale, D.D., spoke next on "The Relation of the School to the Denomination," and gratefully recognized the good which Meadville had accomplished.

At the evening session brief addresses were made by Rev. Messrs. George S. Shaw, Frederic Gill, Frank L. Phalen, J. Lloyd Jones, H. H. Barber, John Snyder, and George Batchelor, their speeches being full of pleasant and grateful allusions to their life in the school. Rev. John W. Chadwick also spoke, and, as a graduate of the Harvard Divinity School, presented his cordial greetings, and gave emphatic expression to his belief that the Meadville Theological School was doing noble work, and deserved the entire confidence of Unitarians. A letter was read from Rev. Francis G. Peabody, D.D., of Cambridge, in which he sent the greetings of Harvard to Meadville. At this meeting a hearty vote of thanks was extended to Rev. and Mrs. William S. Heywood for their generous gift of $16,000 to found the Rev. Adin Ballou Professorship of Christian Sociology. Two very happy surprises were in store for the friends of the school. One was the donation of two houses and house lots by Miss Elizabeth G. Huidekoper; the other, the gift of $3,000 to be used in enriching the reference library. This fund was raised by Mrs. Elizabeth Huidekoper Kidder, who gave $1,000 of the amount herself. It is needless to add that these noble gifts called forth the most hearty applause from the congregation. Resolutions of thanks to Miss Huidekoper and Mrs. Kidder were adopted with enthusiasm.

On Thursday forenoon the graduation exercises occurred. The graduates were John H. Applebee, Seward Baker, W. C. Brown, Florence Buck, Herbert C. Farwell, F. J. Gauld, Stanley M. Hunter, Joseph M. Seaton, Frank S. Wicks. These exercises were admirable in every way, the essays being not only well thought out, finely expressed, and forcibly delivered, but also being earnest, practical, and with a positive religious and Christian emphasis. In the afternoon J. H. Applebee and F. S. Wicks were ordained.

The semi-centennial celebration was a grand success, exceedingly enjoyable, and inspiring all who attended with largely increased confidence in the condition and prospects of the school.

A LIBERAL CONGRESS? OR, A NEW LIBERAL SECT?

The American Congress of Liberal Religious Societies held last month in Chicago has attracted considerable public attention. We give our readers a report of it written by Rev. R. F. Johonnot of Oak Park (Chicago), who has been actively interested in the congress from the beginning. Mr. Johonnot calls attention with regret to what seems a somewhat radical change of plan in the congress from that proposed in the beginning. Others have noted the same. The original call for the congress distinctly stated that it was to be a congress of "liberal religious *societies*," for the purpose of creating a spirit of closer kinship and of fuller co-operation among them in regard to those things which they have in common. It was to be a federation of existing organizations, not the creation of a new church. But the congress adopted a plan of permanent organization which seems to depart quite radically from this original purpose. It keeps the name, "American Congress of Liberal Religious Societies," but declares its objects to be "to unite in larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undog-

matic religion; to foster and encourage the organization of other non-sectarian churches and kindred societies on the basis of absolute mental liberty; to develop the church of humanity," etc. Then it goes forward to adopt by-laws and regulations such as are adapted to the needs of a new religious denomination. Both Dr. Thomas and Mr. Jones seem to understand that it is a new church, or denomination, that has been organized. Says Mr. Jones, "The coming church has now a possibility that it has never had before." On the other hand, however, Dr. Hirsch declares his determination to stand by his Judaism, and tells us that "the congress itself proved, if it did anything, that no new religion was needed."

Of course, the attitude of a majority of liberals, especially Unitarians, Universalists, and members of Ethical Culture societies, toward the new movement, will depend upon whether it is to be what was originally planned or a new church. Even if it sets out to be a church, doubtless it will take great pains to declare that it is non-sectarian, just as the Unitarian Church has always done. (It cannot be less sectarian than Unitarianism has been.) But all this will avail it nothing: the world will set it down as a sect, just as it sets down the Unitarian societies as a sect, and just as it sets down the Ethical Culture societies as a sect. With a new sect or denomination in the field, of course the question will at once arise with most of us, To which body, the old or the new, shall we give our allegiance and our financial support? Thus a new division of interests arises; and, instead of the various existing liberal bodies being drawn nearer together, a new rival to them all is created. In this way a movement which in its inception promised increased unity seems in danger of producing new division and alienation. Instead of the evils of sects and sectarianism being lessened, there seems danger of a new sect and a new sectarianism, and hence a weakening instead of a strengthening of the cause of liberal religion.

We invite the attention of the directors and other officers of the new organization to this matter. If a mistake has been made, it can be rectified at the next meeting of the congress. Has not a mistake of a serious nature been made?

There is clearly room for an association whose object shall be to bring the various liberal religious bodies (better still, *all* religious bodies, orthodox as well as liberal) to better acquaintance and fuller co-operation with each other; but there is no room for a new denomination, orthodox or liberal. The new liberal congress traces its origin to the great Parliament of Religions of last year. It will be a poor outcome of that Parliament if it shall result in our having more sects in this country instead of fewer.

THE RED, WHITE, AND BLUE.

A MEMORIAL DAY POEM.*

Red of the rose and lily white the folds of our banner share,
With heaven's blue in its star-gemmed field, a blending of colors rare.
Oh, never a flag in the whole wide world to my eyes can seem so fair,
As beneath it we march on!

Redder than roses the blood that dyed its folds in the long ago,
And pale as lilies the cheeks that blanched at news of the battle's woe;
But the flag ne'er trailed, nor a brave heart failed, as, pressing against the foe,
Our sires went marching on!

Honor and Freedom, Law and Right, were the things that they loved and sought;
And on many a field for seven long years they toiled for these, and fought,
Till at last the cause was gained, and the end these gracious blessings brought,
And in peace the flag waved on!

And bravely it waved on many a breeze, through years of peace and strife,
Till out of its field a cluster of stars were cut by the traitor's knife,
And men stood fronting a struggle which struck at the heart of the nation's life,
And sadly they marched on!

It seemed that the spirit of '76 was sleeping or wholly dead,
That Freedom and Honor were empty words, and the love of the Union fled;
But 'twas only the love of peace that had palsied the nation's heart and head,
And it steadily marched on!

From east to west of the loyal North a tremor of horror thrilled,
While o'er the fields of the headstrong South war's discords screamed and shrilled,
And the ground was drunk with the patriot blood in a hundred conflicts spilled;
But the good flag still waved on!

---

* Read at the Memorial Service, Iowa City, May 30, 1894.

Oh, never from memory's page shall fade the thought of those awful years,
The harvest of death and the agony that was mingled of blood and tears,
The ebb and flow of the tide of war, the coursing of hopes and fears,
Till the victory was won!

But the glorious flag was whole once more, and never a star was lost.
On winds of the South and North alike it proudly swayed and tossed,
And out of its folds the sinister bar by blood was forever crossed;
And in honor it waved on!

The kindly seasons have healed the wounds that yawned in the wake of war,
And the hand of nature has covered o'er the signs of its wreck and scar,
And treason's discordant threats no more the peace of the nation mar:
The flag and the land are one!

And now each year, when sunny May with beauty clothes the ground,
We gather flowers, and reverently wreathe every grassy mound
Where, in the cities of the dead, a soldier's name is found,
And gratefully march on!

And honor give to those that live who passed the conflict through,
The flag who bore in battle's roar, and kept it ever true.
Honor to them, and love, and cheers for the Red, White, and Blue,
As we go marching on!

CHARLES E. PERKINS.

---

*THE DUTY OF OUR CHURCHES IN RELATION TO TEMPERANCE.**

I have been asked to read a paper before this Conference upon "The Duty of our Churches in Relation to Temperance." What are our churches? They are corporations of free individuals united in the desire to realize the purest and truest life and to kindle that life in the community around. As churches, therefore, we must be opposed to all that tends to the degradation of men and women from the high estate of self-governing sons and daughters of God. But the characteristic of our own churches is freedom of individual opinion and conscience; and we are therefore held back from any corporate action which would override that freedom. It is only, therefore, when a church among us has arrived at one mind concerning the true mode of dealing with any great evil that it can rightly take action binding all its members. Therefore, so long as the members of one of our churches are of diverse mind concerning such true mode, it is not legitimate for such church to take action binding on its members. To enforce total abstinence as a condition of church membership would be as unlawful for us as to enforce subscription to a theological creed. We are therefore, thrown back practically in our discussion on the duty of the individuals composing our churches. What is that duty?

At present in this matter we are sharply divided. Some of us—a rapidly increasing number—are total abstainers, convinced, earnest, enthusiastic. Others among us are either indifferent or opposed to the principle of total abstinence. To each belongs a special duty. It is the duty of our total abstainers to make every legitimate appeal to the reason, to the conscience, to the compassion of the indifferent or opposed. It is their duty at the same time to exercise the utmost patience and tolerance, believing to the utmost in the conscientiousness of their dissentient brethren, avoiding to the utmost fanaticism, bigotry, bitterness. On the other hand, seeing the passionate earnestness of these abstainers, their disinterestedness, their devotion, it is the duty of our non-abstainers to give them a hearing, to keep judgment and conscience open to their appeal, to be patient with them, to believe that they may have considerations both new and forceful to adduce, to guard themselves against a mere traditional or superficial disagreement founded on empty catchwords, and, above all, to see to it that they are not behind their abstaining brethren in battling against the vast and terrible national evil against which the abstainer is enlisted. Myself then a total abstainer,—and one who once used and believed in all the ordinary arguments on which the non-abstainer bases his position, and was only brought over to the abstainer's position by the invincible logic of fact,—I desire to proceed to my own personal duty, the attempt to convince the men and women—and especially the young men and women—whom I see before me that their duty, like mine, is to totally abstain.

---

* A paper read before the Fifth Triennial Conference of Unitarian Churches of Great Britain, Manchester, April 12, 1894.

I will lay down five propositions, every one of which I find to be virtually disputed by some or other of my non-abstaining friends.

My first proposition is, drunkenness is a very bad thing.

My second, there is much drunkenness.

My third, in moderate drinking there is danger of drunkenness.

My fourth, moderate drinking is in itself an evil.

My fifth, total abstinence is the surest safeguard against drunkenness.

First, drunkenness is a very bad thing.

Secondly, there is much drunkenness.

In a recent debate I was so foolish as to assume these two propositions to be generally accepted. I was quickly undeceived. Not in so many words, but virtually, they were both denied; and the case of my opponents was mainly based on their virtual denial. Is drunkenness a very bad thing? Pauperism, disease, insanity, crime, I may perhaps assume without argument (as time is limited), to be bad. But the testimony of most Poor Law Guardians is that drunkenness is the chief cause of pauperism, of most doctors that it is a prolific cause of disease and aggravates all disease. and the same with regard to insanity; while the solid testimony of all prison chaplains and all judges that it is the chief cause of crime may be confidently set against the academic and *doctrinaire* denials of the fact which are at the moment fashionable. But let us assume that all these witnesses are prejudiced, that their statements are enormously exaggerated, that other hidden causes are at work of which neither physicians nor judges know anything. It remains the fact that drunkenness is at least among the prolific causes of all the greatest miseries and shames of men,—ay, and yet more of women.

But abstract statement fails to strike the imagination. I fall back on concrete experience. Have you ever known a drunkard, watched his loss of will, of conscience, of truth, of honor, of pity, of power, of love? Alas and alas! The picture is so familiar that it has too often lost its power to strike horror to the heart till it is a man's own friend or wife or son who falls; and then, ah God! the shame and the despair.

But is there much drunkenness? The statistics are appalling; but men will not believe statistics. I am content once more to refer to those elements of our civilization —pauperism, disease, insanity, crime—of which drunkenness is a chief contributive cause.

Is there much of these things? If so, there must be much of this contributive cause. Take a main artery of the poorer part of London, Liverpool, Manchester, Glasgow, on a Saturday night. Are there many drunken men and women? It is assumed that drunkenness is a poor man's vice. Every doctor, every lawyer, every minister, knows better. The wealthier classes can keep it secret. They can drink in the dining-room or the boudoir. That is the difference. I have often striven—and always in vain—to think of any family whatever of which I know the whole history and connections which has not known in its borders the horror of the drink curse. Either father, mother, husband, wife, son, daughter, or some near kin not further off than descendants of common grandparents, has been hit by it. I defy any man here who really knows his own family history to get up and say that within his immediate family connection the drink fiend has never shown his face. For God's sake, men and women, face the facts. You are called to wage a holy war. Intemperance rots away every fibre of manly or womanly character. It is the pander of all vice, the ally of every crime. Civilization cannot stand in the face of it. And its colossal forces hem us in on every side. It lays siege to every city, town, and village in the land.

My third proposition is that in moderate drinking there is danger of drunkenness; and that I assert with absolute conviction on the basis of heart-breaking knowledge. That which I have seen and known I speak. I have had friends, dear, honored, pure, who have fallen,—doctors, lawyers, magistrates, ministers, fathers, mothers, husbands, wives,—I have known them, and they have fallen. They began life so sure of themselves, so certain that they could always exercise self-control; and, either by imperceptible degrees or under some crisis of sorrow or of weakness or of depression, they increased the quantity. And the time came with some when the happiness of the home and the respect of men gradually fell away from them. The day came with

others when they broke out suddenly into horrible excess. In exact proportion to the danger, alcohol saps and rots the will-power; and, at the very moment when the man alarmed feels that he must pull up, he finds to his horror that the pull is all gone out of him. Or it may be that the faculty of a fine self-knowledge has been poisoned in him, and he does not even know that he is sinking into a sot. In any case, all the drunkards that there are are made from the moderate drinkers. None set out to be drunkards. They all start to take a little, not much. And no man can say who will stand, who fall. Some in youth, some in honorable middle life, some in venerable old age, pass for the first time that awful Rubicon. Men better than myself, with moral standard, with will-power, at least, as good as mine, I have seen swept like a leaf in the current over the abyss. And for my part, though I have no alcoholic craving whatever in me, it is the ungarnished fact that, having seen what I have seen and knowing what I know, I simply dare not run the risk involved in the habit of drinking wine. I trust, if that were the only ground, I should not fail to be a teetotaler for the sake of example; but, as a matter of fact, I am a teetotaler primarily that I may be safe against the most cunning and insidious danger which exists on the face of the earth.

My fourth proposition is that moderate drinking is in itself an evil; and here I know that it is impossible for me to speak what I believe to be true without giving offence to some, perhaps to many. But I must speak what seems to me laid on me to say. First, physiologically: in exact proportion to the alcoholizing of the system is the loss of power to resist disease or to recover from wounds, and also the inability to benefit by alcohol administered medicinally. So far, I believe, the medical profession generally agrees; but it is true that the majority of the profession still prescribe alcohol very freely, and that only the minority advocate total abstinence. It is not so long since the majority of the profession practised almost universal phlebotomy. Medical opinion is not to be estimated by counting heads, nor even by the eminence of individuals on either side. It is to be gauged by its trend, its movement; and its movement is rapid in the direction of anti-alcohol. Says the *Lancet* itself, "The question used to be between much alcohol and little: whereas now the question is between little and none at all."

But, if even moderate drinking deteriorates the *physical* fibre, no less does it deteriorate the *intellectual* and *moral* fibre. I ask you to take any family where some are teetotalers and others not, and watch which are more keen for justice, for freedom, for public righteousness, which lead the keener intellectual life. Even in what many deem small quantities, habitually taken, alcoholic beverages tend to dull the keenness of intellectual life, to slacken the quick response of conscience to its stimulus, slowly to replace the spirit of self-sacrifice and devotion by that of *laissez-faire* and self-indulgence.

My fifth proposition was that total abstinence is the surest safeguard against drunkenness. Is it not a truism? If you never take a first glass, it is impossible you should ever take a second. If you never go near the edge, you cannot possibly fall over. If you totally abstain, you live in a security and certainty of immunity from awful peril, which cannot possibly be yours while you play with gunpowder or toy with dynamite.

It is time I drew to a close. I looked to this great meeting, when the strength and the hope of our churches would be gathered before me, as an incomparable opportunity to arouse the attention and awaken the conscience of our people on this tremendous theme. Alas! the responsibility has been too great for me, and I have spoken feebly. But, ah! brothers and sisters in our beautiful, free faith, in discipleship to the loving Christ, in sonhood and daughterhood to the all-compassionate Father, if I have spoken feebly, let not my weakness be your excuse for indifference. Wiser and better men than I, women instinct with the spirit of the Christ, are crying out to you to consider this thing anew. Do not stop your ears. Do not close your eyes. Do not let your judgment sleep. Do not hush your conscience. Arouse yourselves, especially you, who are young and strong, who are to make or mar the twentieth Christian century. To you, especially, I make appeal. The middle-aged, the old, we cannot move. They will not give us heed. But you who are young, ah! do not turn away. Study

this question through. And, if you come to think with me that it is well to have no part or lot with the fire-water that burns and destroys its myriads, have courage to face the ridicule, the breach of accepted convention, and vow before God to keep pure and true. And you, who even on such reconsideration are unconvinced and honestly believe teetotalism to be fanatical and foolish, you, I challenge, before God and man, to prove us wrong by doing more than we are doing, man for man, to redeem our common country from the foul and malignant drink curse that saps its strength and blights so many thousands of its homes.

And, finally, if you agree that this evil is a monstrous evil, ask yourselves whether any man has a right to found his wealth on it. Ask yourselves whether the sacred names of freedom and justice were ever so foully prostituted as in the claim that men shall be allowed to thrust the drink-shop on unwilling neighborhoods. Sir Roland Wilson asks, "How can the majority be injured by the sale of drink if they are themselves total abstainers?" Is it, then, no injury to my poor neighbor that the streets all about him shall be made hideous, that his little child as he kneels to say his evening prayer must have the drunken shout ringing in his ear from the street below, that his wife and daughter must have tipsy insults thrust upon them as they wend their homeward way, that his growing son must be lured and tempted into the public house, that his homestead must be beset behind and before with the nameless iniquities of which gin is the high priest? And, if this is no injury to my poor neighbor, why has the justice of the peace no gin-palace next door to him? Why are the homes of the rich and influential not to be blessed with a public house at the nearest street corner? Let us recognize, without any disguise, the battle we have to fight. Here is an enormous money interest represented most powerfully in Parliament, in city councils, on the bench, possessed of the finest parochial system in the world, every publican a priest and every barman a clerk and every big brewer and distiller an archbishop, built up absolutely on the misery, the weakness, the vice of the people, our brothers and sisters. In the name of freedom and of justice we are bid to let it alone. In the name of justice and of freedom, and of their twin-sisters purity and mercy, I adjure you to make with it no pact or peace, but to speak, to toil, to pray, to vote for an England sober, pure, and free.

RICHARD A. ARMSTRONG.

TYPES OF THE SPIRIT.

It is thine, O man, to be a bright speck in the universe among other bright specks, to strike out in contact with thy associate specks a warmth never known on sea or land.

It is thine, O man, to live from Heaven; for there is the high origin of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, for you to follow out. It is thine, O man, to live from Heaven; for there is the positive instruction to lend a hand and to obey the Golden Rule, for you to follow out. Live from Heaven, O man; for there are the sweet qualities which the home is made of, for you to follow out. Live from Heaven, O man. There are furnished, at first hand, life-giving principles for you to make yours and to illustrate.

Many things are said and done that, praise the Lord, are not final. The fool hath said, There is no God. My dear fool, you fail beyond measure of uttering a final word. You are carried along—yes, carried—in the plan of creation to where your eyes will open. You will see God within,—will see him everywhere, and your heart will rejoice in him. Some one has said there is a spot of idiocy in every man's brain. No final word this. The spot is unoccupied ground as yet in the immense domain of evolution. There is something in the brain not idiocy, far from it, that is a well-occupied spot farther along in Nature's cultured realm, the place of great men. The wise man and he that lacks are both in the hands of God to do for them with infinite skill and goodness. Man is not translated from here to the hereafter. But for evolution humanity would be one immense arrest. Let every one rejoice in the well-begun unfolding. Nature is a scene-shifter all the year round, bringing out happiness and

happier characterizations of the player. The space life has on this sphere is, thank God, as nothing to its space on the next sphere.

Religion is natural, and on celestial wings ascends to God above the blue, prays to Him, communes with him alone with the Alone; while morality walks the earth, and mingles much with men. Religion is in the spirit, and has its devotions, its yearnings, its petitions, its making acquaintance with God, its confessions, its ascensions above the clouds. Morality is given to affairs, has great devotion to business, obligations to acts of kindness, obedience to the duties of a citizen and the common sense of the Golden Rule.

The combination of the religio-ethical makes the whole rounded man. One arc of the roundness is above, the other arc of the roundness is on earth. The love of man by a native trend rises to be man's love of God, faith in man to faith in God, reverence for the great and good is carried up to the reverence and worship of the Highest. Micah wrote this double sacredness: "To do justly, and to love mercy, and to walk humbly with thy God." There is hope that the man who comes to church for intellectual outing and social enjoyments may return to pray. Praise the Lord in the Old Testament and visit the sick in the New do not work at cross-purposes. Like the poet with his "fine frenzy," the ethico-religious man looks "from earth to heaven, from heaven to earth."

Do unto others as you would that they should do unto you. This is small altruism on a spot of earth. So do unto God who dwelleth in the infinite realm of Being in love and worship as you would have him do unto you if you were God. The spiritual and moral exist side by side, and they inspire each other with a happy inspiration. Relations divine and human exist everywhere, piety is rare, good deeds common.

Whose the perfect day in June and another in October? Whose the chirping dawn and the shining day, the retiring hours and the sweet twilight? Whose the wonder of the stars, the beautiful and grand? Whose the good and the true? Whose the centuries that alight upon the earth, and others that renew the flight? the footsteps that lead along the *sacra via* to the celestial gates? All are yours and mine. Life is a boundless boon, an infinite mystery with the good and the great to match. Praise and glory and hallelujah to the God of life and mystery!

The World could not be carried on without a deep subterranean apartment in which to lay aside what has seen its day and had its trial at perpetuation. When evolution has moved away from philosophy's four elements, away from all manner of ignorance and prejudice and the mistakes of an age,—the world's early reckonings, a solar orbit and a terrestrial centre, alchemy and the elixir of life,—away from endless misery, mediæval theology, a propitiatory blood, persecution, witchcraft, the stake, and fast-day, what is to be done with this great accumulation of outgrown garments but to be cast into outer shadow, that is the roomy past?

The World could not be carried forward without a boundless territory on which to gather more of the Lord's glories, like the glory that once shone around. To move from one century is to move into another on the way to the endless days. To develop out of the past is to develop into the future, into emancipation from war and intemperance, into a further penetration by enterprise and invention into the possible, into the further wonders of science, into a divine sociality, into a heavenly theology, into more of a religion that is natural, into truth lighted up at all its windows. Evolution into reason and justice, like those above, into just views of the Bible,—what can contain this new world of facts and ideas but the roomy future, immense and palatial?

W. M. Bicknell.

Malden, Mass.

SUNSET.

When day is spent, and we with toil
  Are wearied, worn, and sad,
Bright vision of the beautiful
  Appears to make us glad.
Before the hovering darkness falls,
  We have a scene divine,
A voice from heaven our spirit calls,—
  Its glories on us shine.
Then skies are strewn with golden stars,
  God's flowers in fields of space,
Until once more the morn unbars,—
  Another dream of grace!

William Brunton.

Whitman, Mass.

THE ORIGIN OF THE TERM "UNITARIAN."

In the London *Christian Life* of June 2 appears a letter signed "A. G." (presumably written by Rev. Alexander Gordon, principal of the Unitarian Home Missionary College, Manchester), designed to correct a common American misapprehension as to the first use and the original meaning of the term "Unitarian." Principal Gordon is perhaps the highest authority in England on Unitarian history. He writes to the editor of the paper named as follows:—

Sir,—Your last issue gives an extract from an address written by President Cary of Meadville, in which the term Unitarian is said, on the authority of Peter Bod, to have originally meant *united*, and to have been applied at first to "a body of men holding various forms of the Protestant faith," but banded together for the purpose of obtaining religious freedom. This erroneous view seems to have taken hold in America, where it is often put forward.

Peter Bod, the Calvinistic church historian of Transylvania, wrote in 1756. He is, therefore, in no way entitled to the weight of a contemporary authority; nor does any contemporary authority support his conjecture. The *Uniti* of Transylvania date from 1556. Their Union was an agreement between Lutherans and Calvinists to adopt a common platform of doctrine in regard to the sacraments. This Union did not last long, for it came to an end in 1561. There was no manifestation of anti-Trinitarian opinion among the Transylvanian churches till 1567.

As for the term *Unitarius*, no one has yet succeeded in tracing it to an earlier date than 1600, when *unitaria religio* appears in a decree of the Transylvanian diet at Léczfalva. It did not become the official designation of the Transylvanian Unitarian Church till 1638.

In England the term Unitarian does not appear till 1682, nor is it found in print till 1688. A. G.

May 29.

We notice that Dr. J. H. Allen, in his recent book, "Unitarianism since the Reformation," falls into the same mistake that President Cary has done.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Jesus.

What were the souls he sought?
What moved his inmost thought?
The friendless and the poor,
The woes none else could cure,
The grateful sinner's cry,
The heathen's heavenward sign,—
Each in their lot and line
Drew forth the love and life divine.
—*Dean Stanley.*

MONDAY.

A Consecration Offering.

Lord, here's a *hand!*
Oh, take this hand, and lead me at thy side;
For I would never ask another guide.
I lift it, Lord, withdrawn from other hands,
For thee to grasp and lead in thy commands.
Lord, take this *hand!*

Lord, here's a *heart!*
Thy temple it should be. Good master, rout
All mean intruders; turn the dearest out,
And only let thy own true priesthood in;
Be thou the keeper; keep from every sin.
Oh, take this *heart!*

Lord, here are *feet!*
Feet thou thyself hast washed from every stain,
Feet that have slipt and been restored again.
Move thou my feet, that I may ever lift
Their steppings at thy will, unfettered, swift.
Oh, take these *feet!*

Lord, here's a *life!*
With all its possibilities of ill
Or boundless good, as thou my God shalt will.
If thou dost bless, life shall a blessing be;
If thou withhold, Lord, all must come from thee!

Lord, here is *all!*
My hope, my love, my prospects, all I bring,
A humble offering to my gracious King.
My barley loaves and few small fish I place
In thy dear hands. Accept them in thy grace.
Oh, keep my *all!*

TUESDAY.

Faith.

She stood as one transfixed, and all alone,
With arms uplifted, and her billowing hair
Poured on a breast as pure and lily fair
As driven snow by some chill night-wind blown.
Her lips gave forth no cry in sobbing tones;

No look of woe, nor scorn, nor deep despair
Upon that calm white face was pictured.
But that sweet smile where confidence is shown,
The lustrous eyes where dewy lashes fall,
Speak forth their longings as the wavering light
Of some lone star that pierces darkest night;
And through the empty vastness seemed to call
On him alone, confiding perfect trust,—
God is still God,—I know that he is just!

—*Willis Sheridan Wing.*

WEDNESDAY.

The Smallest Thing.

Sometimes the simplest word,
Though often heard
And heeded not,
The shadow of a bird
Flashing across a sunny spot,
A breath of air,
A bullock's low,
A smell of flowers,
Hath power to call from everywhere
The spirits of forgotten hours. . . .

O glorious power!
O daily second birth!
Who the most lowly wayside flower
Canst clothe with might to make anew our earth,
And by a pebble small
Canst give us back our childhood's dower,
Break custom's freezing thrall,
And to the wilted soul its lusty spring recall.

—*James Russell Lowell.*

THURSDAY.

Be Glad of Pain.

Is it raining, little flower?
Be glad of rain.
Too much sun would wither thee.
'Twill shine again.
The sky is very dark, 'tis true;
But just beyond it shines the blue.

Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

FRIDAY.

My Heaven on Earth.

To nobly think the highest thought that I can reach,
To feel the mighty thrill of kindling aspiration,
To hate with ardent soul all base, ignoble schemes,
To match a steadfast will against the tempter's arts,
To do my daily duty in heroic mood,
To take my cross and follow Christ unmurmuringly,
To love my fellow-men as truly as myself,
To feed the hungry mouth, to clothe the naked back,
To visit them that sit in dismal prison cells,
To love my God with all my heart and soul and strength,—
Such holy work as this is heaven begun on earth;
And more than this 'tis not for mortals weak to know
Till they have passed behind the shimmering veil
That hides the glories of the distant land from view.

SATURDAY.

Sorrow.

Count each affliction, whether light or grave,
God's messenger sent down to thee. Do thou
With courtesy receive him: rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
Thy soul's marmoreal calmness. Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end.

—*Aubrey de Vere.*

"CANST THOU BY SEARCHING FIND OUT GOD?"

If so by searching I might find Him out,
I journeyed East, and read the hidden lore
Of men reputed to have walked before,
And talked with God in deeps of hallowed mount.
South, north, and west I sought the heavenly fount,
The veiled face, so I might best adore
This great All-Presence. Yet, with idle store,
Still unconvinced, I sought to take account,
Here on the hillside, on this bright spring day.
Lo! all the air did breathe the mystic name;
The glistening leaves of ivy on the stone;
The wee, pale yellow flower that seemed at play
Among the grasses, and the fields aflame.
So, through his works, God manifest was known.

MARY WOODWARD WEATHERBEE.

March, 1894.

EDITORIAL NOTES.

In the last number of the *Unitarian* appeared an editorial note upon the proposed new constitution for the National Conference, in which it was urged that the difficulties in the way of its adoption might be harmoniously and satisfactorily adjusted, "not by any vocabulary skirmish and changing of phrases, but simply by dropping the bone of contention. This can be done," the note urged, "by eliminating all preamble and preface from the constitution, and adopting the common name, 'The National Unitarian Conference,' with necessary articles for the conduct of the affairs of the Conference."

The senior editor of the *Unitarian*, who writes most of the editorial matter of the magazine, and is responsible for all, is compelled, in order to prevent a misunderstanding of his position, to say that this particular editorial note was not written by him or with his knowledge. Nor does it express his view, inasmuch as it involves the dropping of the Christian name from the Conference. If the Christian name were retained, the remaining part of the plan suggested would not seem seriously objectionable. But to do anything to disturb or to throw into doubt the Christian name or character of our largest and most representative denominational organization would be, in his judgment, a step fraught with grave and far-reaching evils. A further expression of his thought on this subject will be found in an article on another page. J. T. S.

In the absence of the associate editor, the publisher of the *Unitarian*, who equally with him is responsible for the note referred to, has this to say:—

The suggestion there made is not so revolutionary as the senior editor evidently apprehends. It is merely a return to first principles, for this Conference was founded, in 1865, as the "National Conference of Unitarian Churches"; and, when in 1866 the name was changed, it was not with a view to definition, or flag-raising of any sort, but that, as stated by Rev. James Freeman Clarke, in moving for the resolution:—

"We may continue just where we are and what we are, simply a Unitarian body and nothing else, or we may enlarge the platform sufficiently to admit other churches, such, at least, as are willing to unite with Unitarians and work with them, without adopting their name. The name of the body would then be 'The National Conference of Unitarian and Other Christian Churches.' To this plan we can see no objection; and in it, we think, may be found some advantages. We do not lose our name or our individual character as a Conference. It is still the National Unitarian Conference. But we open the door to admit those other churches which may exist outside of our body, who may desire to be with us, and whom we may desire to have."

For nearly thirty years that door has been open, and none have walked therein. But, in another direction, the situation is materially changed; for, in 1866, out of 512 delegates reported as elected to attend the Conference, only 16 were from organizations other than churches; while, in 1891, out of 541 delegates presenting credentials, 75 were from organizations other than churches, all of them included in the Unitarian Year Book.

Why, then, not call it what it *is*,—the "National Unitarian Conference"? Evidently, Dr. Clarke at that time did not question, nor would Unitarians of the present day, that the Conference is Christian. Will any amount of protesting in our title induce our evangelical brethren to concede that, from their standpoint, it is so?

So much for the name. Now let us adopt as Article I. the suggestion of the committee of which Mr. Brown is chairman, with one other slight change (by adding after the word "churches" "and other organizations"). The purpose of the Conference will then be "to stimulate the churches and other organizations connected with it to the largest exertions in the cause of Christian faith and work."

We have here a short and direct statement which has the merit of being strictly true.

But, whatever may be decided at this meeting of the Conference, may it unmistakably show its Christian faith by its work. G. H. E.

A meeting was held in Channing Hall, Boston, on the afternoon of May 29, to discuss the proposed revision. At that meeting

an extended report was brought in,* signed by Rev. Messrs. Howard N. Brown, Charles F. Dole, Austin F. Garver, Bradley Gilman, and John Cuckson, which recommended a plan of revision of the constitution of the National Conference which seems to us more satisfactory than any other that has been proposed. At least, it has far fewer objections than the plan offered by the National Conference Committee. A summary of the plan of revision proposed by Mr. Brown, Mr. Dole, and their associates is as follows:—

1. Abolish the preamble of the present constitution.
2. Amend Article I., to read as follows: "The name of this organization shall be 'The National Conference of Unitarian and Other Christian Churches,' and its purpose shall be to stimulate the churches connected with it to the largest exertions in the cause of Christian faith and work."
3. Amend Article III., to give the council more distinct power.
4. Abolish Articles IX. and X.

We are not entirely sure that the time has come when we can wisely revise the constitution of the National Conference at all. So long as all the interests of the Conference are reasonably well served by the present constitution, and we are all able to work under it in substantial harmony, we certainly had better not change unless we can do so with considerable unanimity and entire good feeling. But, if we *are* to revise, this plan which we have just summarized seems to possess several very important advantages. It is short and simple; it refrains from all definitions; it is a natural evolution from the old constitution, without violent breaks; it does justice to all parties and interests, and can be oppressive to nobody who is in sympathy with the general ends which the Conference has in view; it keeps the Christian name, and the broad, undogmatic purpose "to stimulate the churches to Christian faith and work."

Not only is this plan acquiesced in by many of the Unitarian ministers and leading laymen of Boston and vicinity, but a plan essentially the same has been agreed to by the ministers of New York and Brooklyn.

We commend the plan to the careful consideration of our churches. J. T. S.

*This report is printed in full in the *Christian Register* of June 14, 1894.

The General Assembly of the Presbyterian Church did its work quickly at Saratoga in the case of Prof. H. P. Smith. This was, perhaps, to be expected, as the ground to go over was essentially the same as that traversed last year in the trial of Prof. Briggs. Prof. Smith was condemned, and deposed from the ministry by a vote of 396 to 101. Last year Prof. Briggs was deposed by a vote of 376 to 316. It looks, therefore, as if the conservative party has made a distinct gain within the year. The *Evangelist*, one of the most advanced Presbyterian papers, which has defended Prof. Smith, says that there is hardly a scholar of Europe who does not agree with the condemned man. This is certainly true.

Los Angeles, Cal., where the first Unitarian church, seating eleven hundred, is soon to be enlarged to accommodate Mr. Thompson's great congregation, has now a second Unitarian church well started, under the leadership of Rev. R. M. Webster. It meets every Sunday morning in the Music Hall. It prints a statement of its purpose, which is so good that we give it to our readers. It is as follows:—

To live in fraternal sympathy with good people of every sect and name.

To promote peace on earth and good will.

To stand for the utmost freedom of thought and expression consistent with reverence toward God and love to men.

To use the Bible, not as bound by "the letter that killeth," but as guided by "the spirit that giveth life."

To honor Christ by seeking, in his spirit, to understand and apply his precepts.

To accept as parts of divine revelation the accredited teachings of science, the lessons of history, and the experience of the individual soul.

To put conduct before creed, and to make more of practical righteousness than of religious theories.

And to make all who will come welcome and at home in its assemblies and services.

The gift of a million dollars by Mr. Marshall Field to found the Field Columbian Museum in Chicago insures to that city the possession of one of the very largest and finest museums of the world. The large collections received from the World's Fair are now in place, and in very good order; and the institution has been formally opened to the public. Perhaps nothing

about the great Columbian Exposition of 1893 reflected so much honor upon American scholarship as the splendid anthropological exhibit prepared by Prof. Putnam and his able assistants. The Field Columbian Museum contains this entire, together with a great deal else that was most permanently valuable in the Exposition. Indeed, as one visits the great museum, now in its permanent home in the old "Fine Arts Building," and passes through its immense area of scores and scores of rooms all so richly filled, he can hardly persuade himself that he is not revisiting the great and wonderful Exposition itself.

It is not quite assuring to us who have tried to look with sympathetic and friendly eyes upon the Salvation Army to see the report that in Dunedin, Eng., it has been making a bonfire of books,—three hundred novels. True, when one thinks what miserable things many novels of the day are, one does not find it difficult, perhaps, to be reconciled to this decrease in their number. "Novels," remarked the captain of the company that did the burning, "are apt to become idols. They take up time that should be spent for the benefit of mankind. One of the principal objections made to these three hundred seems to have been that many of them dealt with religious subjects in ways that did not suit the Salvationists. This looks very much like publicly burning books because they are heretical. If the Salvation Army wishes to keep the sympathy of intelligent people, it will need to preserve itself from such ignorant fanaticism as this.

At the coming centenary of the birth of Keats (which will arrive in a few months) a monument, in the form of a fine marble bust of the poet, will be erected in the parish church in Hampstead, the gift of American admirers. The fame of Keats steadily grows, and there is no competent critic to-day who does not assign him a place among the most original of English poets. Yet his countrymen have done little or nothing in a public way to show him honor. Some of them are beginning to be ashamed of their long neglect. Perhaps they are waked up by the example of America. Mr. Edmund Gosse writes in the London *Times:* "There is no other country in the world that could have produced a Keats a hundred years ago, and yet could still point out no public monument to his memory. It is fortunate that America, at least, is sensitive about these national glories to which we seem so indifferent."

In the recent death of Prof. Henry Morley of London, England loses one of its most honored and useful literary men, and the Unitarian cause one of its most distinguished supporters. Prof. Morley was seventy-two years old. He began his career as a physician, but in a few years drifted into the work of teaching and writing, which was much more congenial to him. His home was for some years in Manchester and Liverpool. After he had made a fame as a writer, he was induced to remove to London, where for many years he was connected with *Household Words*, *All the Year Round*, and the *Examiner*. Here, also, he entered upon a distinguished career as an educator,—first as a lecturer on English literature at King's College, then as professor of English literature and language at University College, later as holder of a similar chair at Queen's College, and in 1882 as principal of University Hall. He was an extensive writer, giving to the world, among other things, several important biographical works, and a history of English literature down to the time of Shakspere, in ten volumes. Not less extensive and scarcely less important was his work as an editor. The long series of shilling volumes of "Morley's Universal Library" and threepenny volumes of "Cassell's Universal Library," and the handsome and substantial half-crown volumes of the "Carisbrooke Library," all came from his editorial hand. Thus the English people owe him a debt that can never be repaid for giving them the best classics of their language in convenient and excellent form, and at prices within the reach of the poorest. The London papers, and other leading journals of England, contain long accounts of his life and work and warm tributes to his memory. *Punch* prints a "poem" about him as the "Popular Professor," the "Great Popularizer of Sound and Cheap English Literature." It is pretty bad doggerel; but it has the true *Punch* flavor, and it shows

better than many longer and soberer articles how warm a place he had in the popular heart:—

"John Bull is not sweet on the type of 'Professor';
But good Henry Morley was happy possessor
Of John Bull's respect, John Bull, junior's, love.
He made good letters cheap! 'Tis a title above
Many dry-as-dust dignities told in strung letters.
Ah! many who felt Iron Fortune's stern fetters,
In days ante-Morleyish, look on the rows
Of cheap classics, in musical verse and sound prose,
Which bear the well-known editorial, 'H. M.,'
And sigh, 'If *my* youth-time had only known *them*,
These threepenny treasures and sixpenny glories,
These histories, treatises, poems, and stories,
Which cost in my time a small fortune, what thanks
And what joys would have swelled o'er their neat ranged ranks!'
Ah! studious boys must feel gratitude, surely,
To have lived in the times of the good Henry Morley."

Departments.

SUNDAY-SCHOOLS.

There is every reason to believe that the popularity of the Old Testament leaflets, issued the past school year by the Unitarian Sunday School Society, will be maintained in the new series. Beginning in September, the second year's course will open, and a schedule of subjects has been carefully prepared. A scholarly arrangement has been pursued. The opening lessons, some ten or twelve, will traverse that part of history, which is so often neglected, from the prophets to the time of Jesus. There was a ripening going on all the time, and it is necessary to a right understanding of Christianity that this period should be known. Then following will be about ten lessons, sketching the life of Jesus. The remainder of the lessons, some twenty in all, will be given to the teachings of Jesus, using the parables as the starting points and illustrations. It will be seen that this course is somewhat different from anything ever offered before. It will give a comprehensive view of the rise and proclamation of Christianity in a very graphic way. There ought to be a happy union of abstract thought and picturesque presentation, appealing to young and old alike. These lessons will be treated in two grades, as heretofore, Intermediate and Advanced. For the Primary, Mrs. Jaynes's picture leaflets on the Life of Jesus (thirty-six in all) will be provided as heretofore. They cannot easily be excelled, and it is not considered necessary to issue anything new for this department. The lesson leaflets on the Old Testament, issued weekly, will now be bound into book form, thus preserving very valuable material in compact shape.

A very valuable manual has been produced through the weekly leaflets on Acts, prepared by Rev. W. W. Fenn, and issued the past school year. These separate lessons will now be put into a manual, and not sold in any other form. The best scholarship down to date has been used in the preparation of these lessons. They conclude with a scholarly essay on the genuineness and authenticity of the book. This can be obtained separately by clergymen and teachers who may wish to know the last word on this subject. There is no text-book for our Sunday-schools which contains a study of the Acts of the Apostles in such accuracy and fulness. It is especially adapted to advanced classes. For some time to come this work of Mr. Fenn's will be a standard in its department.

The Sunday-school paper, *Every Other Sunday*, takes its regular vacation about this time, of two months. The first number of the new volume will bear the date of September 9. Many kind words have been said about this little paper, and it is quite widely welcomed. About twelve thousand copies are printed for every issue; and, considering the small number of our churches and Sunday-schools, that is a very good showing. It has the largest circulation of any bi-weekly in the United States. But there are still places where it would gladly visit, and attention is called again to its usefulness in the home and the Sunday-school. The subscription price of forty cents is exceedingly low; and, while *Every Other Sunday* cannot compete with the better known periodicals for young people, still it has its place to fill, and contains from number to number articles of a character not commonly found in other publications. It aims to inspire young people to love the Truth, the Good, and the Beautiful as exemplified in character. The broad principles of Christian life and spirit are enforced by its stories and anecdotes.

The annual meeting of the Unitarian Sunday School Society will be held at Newport, R.I., some time in October, with the Channing Memorial Church, Rev. George

W. Cutter, pastor. It is expected that this lovely spot and its cordial hospitality will draw a large attendance of delegates.

Rev. Charles F. Dole's "Questions for Bible Study" have been very popular. Three series are already in the hands of our teachers. The fourth series will be issued in the autumn, containing biographies of the men and women of the Bible most prominent and best worth remembering.

The vacation lull falls upon most of our Sunday-schools about this time, and I suggest that the teachers maintain a tie with their scattered pupils by writing letters to them and asking the scholars to write in response to the teachers. This often weaves a union between teacher and scholar of great value. The personal factor enters in. The child is impressed with the thoughtfulness exhibited in this act, while the great gap between the closing and the opening sessions is somewhat bridged by this interchange of letters and mutual inquiry as to the doings of each correspondent.

I also suggest, as the class disbands, that the teachers insist that each member shall make note of something during the summer. With this in view, there will be a collection of stories or the recital of events, making the coming together in the autumn a doubly happy one. It is unfortunate to have the scholar's mind entirely disengaged from the religious and moral pressure of the Sunday-school. If this magnet of a duty is in the memory, then each boy or girl will be apt to notice something or to do something which is helpful and noble.

The teacher often thinks that the class she has in hand is the hardest to handle. The editor of the *Sunday School Times* says very truly: "Every Sunday-school class is a hard class to teach. Some classes, indeed, are comparatively easy to manage; but the classes that are easiest to manage are often the hardest to teach. More glorious results are frequently achieved from a noisy benchful of rude and inattentive boys than from a sweet circle of little girls that smile at the teacher and think about the other girls' dresses."

The Sunday-school teachers of liberal Christianity are in the main devoted, but we often find more enthusiastic examples in our sister churches. For instance, a worker in the West held a meeting and organized a Sunday-school. The meeting was held in a little board house of one room, with a bed, stove, cupboard, and table in the room. The men brought in two split logs, two feet long, for seats, which with the few chairs and wagon seats supplied the congregation. A Sunday-school was immediately organized and christened. No doubt Rev. Miss Putnam and others could tell of experiences somewhat similar. The same zeal ought to be infused into our older Sunday-schools in the East.

The Boston Sunday School Union and the New York Sunday School Union are doing noble work in promoting Sunday-school zeal and methods. I wish that such organizations could spring up in every city where our cause is established. The Boston Union held a final meeting recently, in which great enthusiasm was shown over the results of the year's sessions, the subject being, "What has the Sunday School Union done for me and my School?" The following officers were elected for the ensuing year: president, Mr. Sylvester Brown of Wollaston; vice-president, Hon. Charles H. Porter of Quincy; secretary, Miss Louisa P. Parker of Cambridge; treasurer, Mr. Julius H. Tuttle of Dedham; directors: Rev. Edward A. Horton, Boston; Mrs. James A. Beatley, Roxbury; Miss Fannie I. Rust, Boston; Mr. Addison C. Burnham, Cambridge. EDWARD A. HORTON.

GUILDS.

KINDNESS TO ANIMALS.

Read before Reading Guild, by Dr. H. Wescott.

I want you to follow me in thought while I try to awaken in your hearts a spirit of kindness toward the animals.

Every animal, every bird, and insect, all are God's creatures, just as much as we are; and why shouldn't God be just as much interested in their welfare as he is in ours? Is the Creator less careful of them than he is of us because they are not able to protect themselves against the steel-traps and shotguns and the many other means of torture that men use against them?

I fully believe that, if there be a future life for us, there will be one for every one of God's creatures. A favorite reason with many people for hoping for a future life is that many good people have nothing but sorrow and suffering in this life, and it must be that there is another life,—a life of peace and happiness for them; for, they say, it is not reasonable to think that a loving heavenly Father would create them for a life of nothing but suffering. Now, if God is to provide a happy future for them because it is only fair that he should do so, are we to think that he will not be as fair and just to a magnificent horse or a faithful dog which has had nothing but abuse during its life?

You can hardly think of a good quality possessed by man that is not also possessed by some of the animals. If you say courage, think of the courage shown by the animals in defending their young. If you say fidelity, the devotion of horses and dogs to their masters are among the most touch-

ing histories that have ever been written. They reason, they plan, they build houses, have their kings and queens, and do almost anything that men can do; and I cannot see why the Creator shouldn't look out for them after this life, just the same as we expect him to look out for us, and, as I have already said, I fully believe he will.

My first reason, therefore, why we should be kind to animals is that they are God's creatures; and it must be his wish that we be kind to them.

Then, for our own sakes, for every time we do an act of kindness, we get our reward in that peace of mind that makes everything look brighter, that gives us more faith in ourselves and more confidence in others; and it is just in this faith that we are growing better and that other people are trying to do the fair thing that decides whether our life is to be a life of cheerful, hopeful kindness, or one of fret and worry from the suspicion that everybody is hateful and everything is wrong. Besides this, every time we resist the temptation to do a cruel act the happiness and peace that it brings us makes it all the easier to be kind and thoughtful the next time, until soon we shall naturally wish to be kind, and cruelty will be hateful to us.

Most of the cruelty that we see going on around us is from thoughtlessness. A family that would be shocked at the idea of doing a cruel thing will go away for the summer, and leave the cat without making any provision for its food. In the cities this means starvation, unless some one else looks out for it. Driving lame horses and horses whose harness has chafed through the skin is a kind of cruelty that is an every-day sight in many countries, and in some parts of this country. But it seems as if there was no end of the cruelties that we can see about us every day, if we stop to think of them; and they are not limited to men. The eagle kills the smaller birds, and the smaller birds kill the insects. The big fishes devour the smaller ones; and it is the same way with the animals, until it seems as if the earth were a vast slaughter-house, and we wonder why a merciful God allows it.

But there is something in the heart of every one of us that tells us to be kind to everybody and to everything that is in our power that makes us feel happier and better every time we do a kind act, and makes us feel guilty every time we do a cruel act. And this voice from our hearts is God's message to each one of us.

Now, the object of this guild is not only to think right, but to do right, and to help others to do right. Now, if you believe it is wrong to rob birds' nests or to go fishing or gunning for sport, do what you can, not only to refrain from doing these things yourself, but to persuade others not to do so.

Be true to the name of your guild, and be a good shepherd to every creature whose life may be in your power.

The subject of Guilds was discussed at the Missouri Valley Conference held May 1. Rev. W. B. Vail gave the chief address.

Also at the Michigan Conference held recently at Jackson, Mich., Rev. W. D. Simonds of Battle Creek gave a paper on Young People's Religious Guilds, which was followed by discussion.

These are hints of the way in which gradually a knowledge of our movement is spreading through the body. The interest of young people is surely a most important factor in the futurity of our churches, and to secure such interest on the religious side is our main concern.

There is a young people's club in the Church of the Disciples, Boston, which gives special attention to religious subjects. It ought to be numbered among the guilds.

The annual meeting of the National Guild Alliance in Boston on May 30 was marked by a large attendance, which betokens interest in our cause. Rev. B. R. Bulkeley, president of the Alliance, conducted the meeting. Prayer was offered by Rev. Geo. W. Cooke. Addresses were made by Rev. John Cuckson, Rev. Pitt Dillingham, Miss Kate L. Brown, and Rev. F. G. Peabody, D.D. Miss Margaret Blanchard gave a brief statement in regard to the National Guild Alliance.

We learn that the society at Littleton, Mass.,—the oldest in our body in this country,—is running on as usual into the summer, and will keep open without vacation. This is a good example to some churches. Several other guilds have the same custom.

B. R. Bulkeley.

UNITY CLUBS.

The annual meeting of the National Bureau of Unity Clubs was held in King's Chapel on Thursday, May 31, at 10.30 A.M. The attendance was not large, owing to the unfavorable weather; but it was made up of those interested in the work the bureau represents. Rev. W. H. Savage, the president, had charge of the meeting. The report of the secretary showed that the bureau had carried on its work successfully.

Addresses on club work were made by Rev. J. H. Metcalf of Burlington, Vt., Rev. Richmond Fisk, D.D., of East Boston, Rev. Thomas Slicer of Buffalo, and Rev. Caroline J. Bartlett of Kalamazoo, Mich. These reports indicated that the clubs, in the cities reported for, were in a prosperous condition, and doing an excellent work. They were full of earnestness

and of appreciation of the value of club work.

In the mean time the Nominating Committee, consisting of Rev. George W. Kent, Miss Fanny S. Howe, and Mr. Parker B. Field, prepared a list of officers for the ensuing year, which list was elected, as follows:—

President, Rev. William H. Savage of Watertown, Mass. Vice-presidents: Rev. Jenkin Lloyd Jones of Chicago, Ill.; Rev. Charles W. Wendte of Oakland, Cal.; Rev. Pitt Dillingham of Brockton, Mass. Recording secretary, Rev. George W. Cooke of East Lexington, Mass. Corresponding secretary for the East, Mrs. Joseph W. Fellows of Manchester, N.H. Corresponding secretary for the West, Rev. Elinor E. Gordon of Sioux City, Ia. Treasurer, Miss Flora L. Close, 25 Beacon Street, Boston, Mass. Executive Committee: Rev. L. B. McDonald of Boston, Mass.; Rev. E. Q. S. Osgood of Hyde Park, Mass.; Rev. William I. Nichols of Philadelphia, Pa.; Rev. S. B. Stewart of Lynn, Mass.; William H. Baldwin of Boston, Mass.; Rev. William R. G. Mellen of Colorado Springs, Col.; Rev. William H. Fisk, Jr., of Dedham, Mass.; Rev. W. F. Greenman of Fitchburg, Mass.; Rev. T. W. Brown of Melrose, Mass.; Rev. R. W. Savage of Walpole, Mass.; Rev. C. R. Eliot of Boston, Mass.

The public meeting was first addressed by Rev. E. A. Horton, who spoke of the effort to reach the poor in the Parker Memorial Building. His address gave a graphic and valuable account of the many activities which are carried forward under the direction of the Fraternity of Churches. He was followed by Prof. Francis G. Peabody, who spoke in glowing terms of the Prospect Union of Cambridge, which is an attempt to bring together the students of the university and the workingmen of that city. What the young men learn at one end of the town they impart to workingmen at the other end. The movement has been very successful, and has given new interest to university study, as well as helped to solve the problem of what the community may do for the toilers.

Rev. Rufus B. Tobey of Berkeley Temple, Boston, gave an interesting account of the objects and methods of the institutional church. Rev. Robert A. Woods of Andover House, Boston, spoke of the value of college settlements in solving the problems of city life. He was followed by Mr. William H. Baldwin, on the methods of the Christian Union. All these addresses were practical and stimulating. They gave many suggestions of what may be done by Unity Clubs. The meeting was one of the most interesting and inspiring of Anniversary Week.

GEORGE W. COOKE.

God is not and lives not for himself, but to give himself.—*James Vila Blake.*

TEMPERANCE NOTES.

The public meeting of the Unitarian Temperance Society at King's Chapel on Friday evening, June 1, though not fully attended, touched high-water mark in the earnest and direct words spoken by the various speakers, each of whom seemed to be at his best.

Mr. William H. Baldwin, the vice-president of the society, presided. Rev. William H. Savary led in prayer; and a brief report was read by the secretary, Rev. George Herbert Hosmer, which was followed by an address from Rev. Christopher R. Eliot, president of the society. Mr. Eliot found the English people very much alive on the temperance question, and gave an interesting account of four great meetings which he attended. The first one was held at Covent Garden Theatre, at which Sir Wilfred Lawson presided and Lady Henry Somerset and other distinguished people spoke. There was an immense audience and great enthusiasm. This discussion presented the legal aspects of license. The second meeting was held in Oxford, where the National Temperance League offered the teachers assembled there in convention a breakfast; and, after the breakfast, Mr. Ray and others spoke, urging the teachers to use their influence in promoting total abstinence. This meeting represented education.

The third meeting was held in Essex Hall in London by a society of that name, only a year old, which Mr. Eliot said might perhaps be called a child of the Unitarian Temperance Society. In the freedom of its platform and in its method and aim it closely resembled our society. This meeting represented the principle of duty, pressing it home upon the churches and Sunday-schools and individuals.

The fourth meeting was again in London, called to commemorate the ninetieth birthday of Neal Dow,—a most enthusiastic and memorable occasion, where the American flag was twined with the British flag, and most eloquent and appreciative words were spoken of the venerable reformer. This meeting represented the glory and the power of personality,—what one man can do. So the four meetings, Mr. Eliot said, stood for the great forces at work in the cause of temperance,—legal action, education, duty shown in the moral and religious power of the church, and individual influence. Mr. Eliot closed with an earnest word on the need of more enthusiasm. He had been assured that the society had practically changed the tone of the denomination toward temperance. But the work must go on to greater accomplishment, for it was a movement to emancipate humanity.

Rev. Caroline J. Bartlett spoke on "The Church's Problem in Temperance Reform."

It was an impassioned appeal for temperance and purity. She felt that the chief stress of effort should be directed toward young men. Education, not reformation, is the lever that shall move the world. Yet the problem was deeper than education. The Church should make young men realize ideals, and lead to a correspondence between conviction and action. The world is near the young man. The Church is far away; but the Church should come near, by worthy methods and aims, to inspire whole motives, such as, "My true worth is what I am worth to the world"; to a nobility of life, which, as we pass this way but once, shall count for righteousness and purity.

Mr. William Lloyd Garrison was next introduced. His word is always given with the strength and searching power of a fearless reformer. The public have heard him upon many questions of late; but upon no subject has he spoken with more of a prophet's fire and spirit. He asserted that social respectability was a greater barrier to progress than the saloon. Not till society makes wine-drinking unfashionable will temperance prevail. The saloon has a right to claim that it is made the scapegoat. The saloon is the poor man's club. It is an effect rather than a cause; and, in its removal, something better to take its place must be provided. Intemperance among the rich is a constant stimulant to inebriety among the lowly. He deprecated the substitution of beer as a beverage, and thought the brewers' influence was most pernicious. Mr. Garrison concluded with saying that rum does not account for all evil. The primary source is land monopoly. Land is the opportunity, the necessity, for all; and the crowded conditions of society produce largely evil results. He believed single tax must come eventually, and under it justice would come. In the mean time we must not abate a single present effort.

Dr. Hale was called to speak at such a late hour that he did not follow the line of thought he had intended, but promised to give it to the public in print. He spoke some earnest words on the over-confidence of the community. Because there were six hundred thousand people in the Woman's Christian Temperance Union,—the largest organized force in this work under one banner,—it was no excuse for withholding individual effort. Most remarkable work is being done by the Salvation Army. Are we doing what we can to help them in their self-sacrificing labors? Who is doing anything to improve the condition of those who come out of prison? One of the saddest facts on record was the commitment of a woman one hundred and two times for drunkenness. In all this city is there one who has felt any responsibility to help the poor creature to a better life? Have we done all we might do to make clubs for poor people? Dr. Hale noted the gulf between the literature of temperance and every other literature, and recommended the publications of the Unitarian Temperance Society as especially adapted to educate and lead in the right and reasonable way, closing with an earnest plea for consecration in thought and word and deed.

The meeting closed with a hymn and benediction by Rev. Dr. Nichols.

GEORGE H. HOSMER.

PUBLICATIONS RECEIVED.

The Hibbert Lectures for 1893. Lectures on the Basis of Religious Belief. By Charles B. Upton. London: Williams & Norgate.

The Olive and the Pine. By Martha Perry Lowe. Boston: D. Lothrop.

Unitarianism since the Reformation. By Joseph Henry Allen, D.D. New York: The Christian Literature Company.

Fourth Special Report of the Commissioner of Labor. 1893. Compulsory Insurance. Washington.

Round the World in Old and New Paths. Also After-thoughts of Foreign Travel. By S. H. McCollester. Boston: Universalist Publishing House.

Fifty-fifth Anniversary and Reconstruction of the First Independent Christ Church. Baltimore, Md.

Back to the Old Testament for the Message of the New. By Anson B. Curtis, Ph.D. Boston: Universalist Publishing House.

The Theology of the Future. Essays by James Freeman Clarke and others. London: Philip Green.

The Monism of Man, or the Union of the Human and the Divine. By David A. Gorton. New York: G. P. Putnam's Sons.

The Strike at Shane's. A Prize Story. Boston: The American Humane Education Society.

The Development of Theology, as illustrated in English Poetry. By Stopford A. Brooke, LL.D. London: Philip Green.

Political Economy of Natural Law. By Henry Wood. Boston: Lee & Shepard.

Some Burning Questions. An Exegetical Treatise on the Christianizing of Judaism. By Rabbi L. Weiss. Columbus, Ohio.

Eighth Annual Report of the Department of Labor. 1892. Industrial Education. Washington.

Report of the Fifth Universal Peace Congress, Chicago, 1893. Boston: American Peace Society.

Proceedings of the National Conference of Charities and Correction, held in Chicago, 1893. Boston: George H. Ellis.

Pamphlets: Ethical Addresses, numbers 1, 2, 3, and 4, by Felix Adler, W. M. Salter, and others: Eleventh Annual (1894) of All Souls' Church, Chicago; Credulity and Scepticism, and Influence of Creeds on Character, by J. H. Whitmore; The New

Testament Narratives of the Resurrection, by George M. Harmon; Is Jesus Divine, in the Sense of being God? by James Gorton; Rhyth, by Thaddeus L. Bolton, Ph.D.; Eternal Punishment, by G. Vance Smith; The Place of Jesus in Modern Religion, by R. A. Armstrong; The Limits of Compromise in the Profession of Faith, by Charles Hargrove; The Underlying Verities of Religion, by C. J. Street; The Religion of Jesus of Nazareth *versus* Christianity, by R. B. Marsh; A Guide to Lasting Happiness, by Christopher Hoffman; The Universal God and the Universal Religion, by J. Page Hopps.

LITERARY NOTES.

A memorial to Phillips Brooks has been placed in St. Margaret's Church, Westminster. It symbolizes the command of Christ, "Feed my sheep."

According to the public announcements, the curriculum in Radcliffe College is to be enlarged about fifty per cent. next year; and many courses in the Harvard Graduate School will be opened to competent Radcliffe students.

The London *Inquirer* says that the late Prof. Robertson Smith planned to bring out a dictionary of the Bible, and that it is believed Prof. Cheyne has taken up the work, and will carry it to completion. This is important, if true. All the Bible dictionaries and religious cyclopædias that we have at present are far behind the real scholarship of the age. They are written in the interest of a theology and a theory of the Bible that are outgrown. Since the appearance of the ninth edition of the Encyclopædia Britannica, that has been our best Bible dictionary in English, so far as it covers the ground. But, of course, it treats only a few of the subjects that need to be treated. No man is better qualified to succeed Prof. Smith in this important enterprise than Prof. Cheyne.

D. Appleton & Co. have just published a Life of Edward L. Youmans, with selections from his published writings, and his correspondence with Spencer, Huxley, Tyndall, and other distinguished scientists. The author is John Fiske.

A new, complete, and revised edition of Prof. Huxley's "Essays," in nine volumes, has just been issued by D. Appleton & Co. The subjects of the volumes are as follows: Vol. I., Method and Results; Vol. II., Darwiniana; Vol. III., Science and Education; Vol. IV., Science and Hebrew Tradition; Vol. V., Science and Christian Tradition; Vol. VI., Hume, with Helps to the Study of Berkeley; Vol. VII., Man's Place in Nature. Price $1.25 per volume.

The most complete edition ever issued of the Egyptian "Book of the Dead," the sacred book of the ancient Egyptians, is now in preparation by Dr. Charles H. S. Davis of Meriden, Conn. It will be published by G. P. Putnam's Sons, New York, who will send a prospectus to any one applying. Says Dr. Davis in his introduction: "This celebrated Egyptian theological work, and the oldest book in the world, was considered as an inspired work; and for over five thousand years its prayers and hymns and litanies were in use. Some chapters of the book declare that they were written by God himself, and that they reveal his will and divine mysteries to man. . . . The book shows that thousands of years before Christ the Egyptians held lofty conceptions of the Deity, that they believed in one God, self-existent and omnipotent, and that their moral ideas were of the purest and best."

A fine statue of Horace Greeley has recently been erected in New York, at the junction of Broadway and Sixth Avenue. It represents the great editor and reformer as sitting, his head bent slightly forward in thought, his left hand on his knee, holding his spectacles, and his right dropped down over the edge of his chair, holding a newspaper. The statue, by Mr. Bogle, is generally regarded as a good likeness. New York can confer no greater honor upon Horace Greeley than he has conferred upon her.

For some time there has been talk of a monument to Tennyson near the poet's home in the Isle of Wight. At last the design of Mr. John L. Pearson, a member of the Royal Academy, for the monument has been accepted by the English committee. The memorial will be an Ionic cross, thirty-four feet high, and will be called the "Tennyson Beacon." The cross will bear an inscription showing that it was erected by friends of Tennyson in England and America. The beacon will occupy an elevated position, seven hundred and sixteen feet above high water, near Farringford, where it will be visible for many miles landward and seaward.

"Back to the Old Testament for the Message of the New." By Anson B. Curtis, Ph.D. Boston: Universalist Publishing House.—In this fresh, breezy, and instructive book the author endeavors to connect more closely the two Testaments, and to create a greater interest in the earlier Testament, both because of its own importance, and especially because of the light it has to throw upon the later. He urges that we go back to the Old Testament "for its own sake," for "the doctrine of inspiration," for "a valid proof of God's existence," for "a new conception of the Messiah," for "the way of salvation," for "the suffering Christ," and for a better "sociology." This takes us through the

first half of the book. In the second half he treats of "Evolution and the Old Testament," "Leisurely Rambles in the Old Testament with Some of its Friends and Admirers," "Hints for the Pulpit and Devotional Use of the Old Testament," and an "Inexpensive Old Testament Library." If one would get an idea of what the newer Biblical scholarship is doing for the Bible, how it is giving it new interest, and breathing new life through its every part, let him read this book.

"Round the Globe in New and Old Paths" and "After-thoughts of Foreign Travel." By Sullivan H. McCollester. Boston: Universalist Publishing House.—The author of these two interesting books has been an extensive traveller and an intelligent one; and he has rendered a service to the public in giving to those who must stay at home the information which he has gained with so much labor and expense. The first of the volumes named takes the reader to San Francisco, Japan, China, and India, the Euphrates, the Tigris, and the Nile, Palestine, Asia Minor, Greece, Italy, Spain, London, and Ireland, giving graphic sketches of these countries and of the varied experiences of the writer. The second volume is composed of lectures written upon countries visited in different travel tours, and delivered to audiences in many places. It is even more full of information than the preceding work. It takes us to Scotland, England, France, Spain, Switzerland, Germany, Italy, Greece, Egypt, and Jerusalem. It would be difficult to name two more instructive or pleasing books of travel than both the volumes before us are.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the reviews and magazines of the month: —

The New World (June).

Baur's New Testament Criticism in the Light of the Present. By H. Holtzmann.
John Kelpius, Pietist. By F. H. Williams.
The Movement for Religious Equality in England. By Edward Porritt.
The Religious and Historical Uses of the Bible. By Frank C. Porter.
The Episcopalian Polity. By W. Kirkus.
The Pauline Teaching of the Person of Christ. By Orello Cone.
The Significance of Pessimism. By R. A. Holland, Jr.
Democracy and the Poet. By Nicholas C. Gilman.
The Book of Job. By Burnhard Duhm.
Book Reviews, 64 pages.

The Arena (June).

The Back Bay, Boston. By Walter B. Harte.
The Single Tax in Actual Operation. By Hamlin Garland.
Higher Criticism and the Hexateuch. By L. W. Batten.
The Sixth Sense, and how to develop it By Paul Tyner.
A New Disease (the A. P. A. Movement). By Elbert Hubbard.
Child Slavery in America: A Symposium. By A. P. Stevens and others.

The Review of Reviews (June).

The Progress of the World.
The Nation's New Library at Washington. By the Editor.
The Rescue of Virginia's Historical Shrines.
Constitutional Home Rule for Cities. By W. H. Hotchkiss.
An American in the Royal Academy: A Sketch of John S. Sargent.
Six Popular Painters of the Royal Academy.

The Atlantic Monthly (June).

Hamburg's New Sanitary Impulse. By Albert Shaw.
The Scope of the Normal School. By M. V. O'Shea.
Some Letters and Conversations of Thomas Carlyle. By Edward Strachey.
American Railways and American Cities. By H. F. Fletcher.
Two Types of Piety.

The Sanitarian (June).

Drinking Water. By Charles Smart.
Recent Progress in Public Hygiene and Preventive Medicine. By S. W. Abbott.
Needful Precautions against the Spread of Communicable Diseases by Travel. By G. P. Conn.
Sanitary Topography, Climate, and Mineral Springs of Maryland and Delaware. By A. N. Bell.

The Biblical World (June).

The Excavations at Sendschirli and Some of their Bearings on the Old Testament. By Prof. Morris Jastrow, Jr.
The Christological Implications of the Higher Criticism. By Prescott F. Jormegan.
A Hebrew Political Romance (the Book of Tobit). By James A. Duncan.
The Sons of God and the Daughters of Men. By W. R. Harper.

To-Day (June).

Peculiar Customs regarding Disease, Death, and Grief of the Most Northern Eskimo. By Fred A. Cook.

The American Congress of Liberal Religions. By A. N. Alcott.

New Wine in Old Bottles. By E. L. Rexford.

Repentance after Death. By E. C. Sweetser.

Mrs. Ward and the Social Problem. By F. O. Hall.

Biblia (June).

A Scarab Manufactory. By W. C. Winslow.

Discovery of the Treasures of Usertesen of the XII. Dynasty.

Jews and Hittites. By F. von Lyschen.

The Non-sectarian (June).

Science and Faith. By W. S. Crowe.

The Humanitarian Church. By H. D. Stevens.

The Spirit of Knowledge. By Cassius J. Keyser.

The Essential Christ. By R. C. Cave.

Evolution *versus* Theology. By John Monteith.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the* 18*th of the month.*]

Ann Arbor, Mich.—The church here is just closing the most successful year in its history. Although the other denominations in the town are doing more than ever, by carrying on special student Bible classes, by bringing here the ablest orthodox preachers and lecturers, and by establishing denominational libraries, reading-rooms, guild buildings, etc., to keep the students of the university away from Unitarian influence, yet our work among the students prospers, and we have reached a larger number the past year than ever before. Our morning congregations usually contain from seventy-five to one hundred students, though the number is often twice as great as that. During the past winter the evening congregations at one time for seven Sundays in succession numbered over five hundred and fifty by count, packing the church, aisles, and parlors. Of these, nearly four hundred were students. We have a Young Men's Guild, with sixty-five members, and a King's Daughters' organization, with fifty members. Mrs. Sunderland's Bible class the past year has been studying "The Origin, History, Doctrines, and Present Condition of All the Various Denominations of Christendom." The attendance at the class has averaged a little more than one hundred, often rising to one hundred and twenty-five, one hundred and thirty-five, one hundred and fifty, and one hundred and fifty-five. The Unity Club has met weekly from October to May, with an average attendance of three hundred.

Boston, Mass.—The Anniversary meetings, which have been the chief topic of talk and interest of the past month, are reported in another column. Such a series of stirring addresses, earnest discussion, and practical planning, means very great developing impetus within the heart and soul of the denomination; and Boston shows herself ready to co-operate with all. No heartier hospitality could have been shown by any city under whatever sunny sky. As Slicer said in the first essay of the week, "The New England temperament may take a long time to kindle, like anthracite coal; but, when it is kindled, it burns well, and is hard to put out." Boston Unitarianism is now well kindled, and likely to give out a good deal of light in the coming years.

—Great expectations are aroused by the settlement of Rev. Samuel M. Crothers at the First Church in Cambridge. He has been growing in power and strength in every way during a brilliant ministry at St. Paul, Minn., and comes here only under the extreme pressure of a great opportunity. An impressive installation service was held June 7, when Rev. C. G. Ames preached the sermon, Rev. F. G. Peabody gave the ordaining prayer, and Rev. Messrs. W. H. Johnson, Alexander McKenzie, C. F. Dole, and James De Normandie took part. The new pastor, after the service, received the congratulations of a host of personal friends.

Chelsea, Mass.—The Unity Club, on May 23, at the close of a pleasant and profitable season, gave a reception to the members of the Unitarian society, and to the gentlemen who had addressed the club during the past year. A musical and literary programme, together with social converse and refreshments, made the occasion a pleasant one. An "Experience Meeting" on the following evening, May 24, of the Chelsea Branch of the Women's National Alliance, resulted in the revelation of many rich "experiences," and aggregated a sum of $35, $20 of which was immediately voted to be given for the benefit of the church.

On Sunday, May 27, the W. S. Hancock Command No. 1, Department of Massachusetts Union Veterans' Union, met at headquarters to attend divine worship at the First Unitarian Church, Hawthorne Square. On the evening of Decoration Day, May 30, at 7 P.M., the command marched to city hall to receive the mayor and city government, and escorted them to our memorial services. The oration was delivered by Rev. Henry Powers.

Concord, N.H.—Rev. Frank L. Phalen was the orator on Memorial Day. The *Evening Monitor* says of his address, "It was noble, inspiring, and eloquent,—at once a tribute to the past, a watchword for the present, and a hope beacon for the future."

—The Unitarian Grove Meeting at Weirs promises to be of great interest this year. The meeting will begin on Sunday, July 29, and last through the week following, ending Sunday, August 5. Many of our best preachers and speakers will be present. "Laymen's Day," Saturday, August 4, will be a unique feature. It is expected that the Sunday School Society and the guilds will also occupy one day. The programme will soon be out. Let all who can plan to spend this week of spiritual and physical refreshment and inspiration on the shore of Lake Winnepesaukee.

East Lexington, Mass.—Rev. George W. Cooke, the pastor here, will spend the summer at Hanover, Me., and will preach there every Sunday during July and August in the village hall.

Greenfield, Mass,—The Unitarian society here has laid the corner-stone for its new church. The occasion was a memorable one. Nearly two thousand people witnessed the exercises, which were conducted by Rev. A. A. Brooks, the pastor. The new structure will be known as "All Souls' Church," and will be devoted "to the worship of God and the service of man." Addresses were made by the pastor, by Secretary Reynolds of the American Unitarian Association, and by Rev. F. M. Holland, now eighty-three years of age, who helped lay the corner-stone of the former church in the year 1836. Rev. John F. Moors, who was pastor of the church for so many years, was prevented from being present by infirm health; but he was remembered by everybody, and Mr. Reynolds paid a strong tribute to the nobleness of his character and the efficiency of his work.

Helena, Mont.—Within the past month sadness has been brought to the Unitarian society here, and especially to the home of its minister, Rev. J. H. Crooker, by the death of Mrs. Crooker. She died at a sanitarium in Kenosha, Wis., and was buried at her childhood's home near Ypsilanti, Mich., Rev. Mr. Sunderland of Ann Arbor officiating at the funeral. She had not been in good health for many years, but only during the past few months had the danger in her case been thought to be imminent. She leaves behind one child,—a son, who is a student in the University of Wisconsin at Madison. The husband and son were with her during her last days. She approached death with cheerfulness and courage. She will be mourned by a considerable circle of very sincere friends in Ypsilanti, La Porte, Ind., Madison, Wis., Helena, and other places where she had lived. Her health had not allowed her for some years to do much work of a public character; but she was to the end a most devoted wife and mother and the helper and friend of many outside.

Hingham, Mass.—The Hingham Branch of the Women's Alliance invited the neighboring Branches of Cohasset, Quincy, and Plymouth, to meet with them on June 13.

About fifty guests accepted the invitation, and enjoyed the fine weather, the excellent luncheon, and the beautiful decorations of flowers and plants.

In the afternoon a large audience listened to Rev. Anna Garlin Spencer, who spoke on "The Church of the Spirit," and with admirable clearness and eloquence gave her conception of the ideal religion.

Mrs. Charles G. Ames followed with a most interesting talk on "Factory Legislation," speaking with authority, being herself a factory inspector. She pointed out the reforms already accomplished, and the work still to be done. Rev. Martha C. Aitkin told of the needs of the West, and the meeting adjourned with a strong conviction that neighborhood meetings are things to be multiplied and encouraged.

Iowa.—There are fifteen Universalist churches and seventeen Universalist ministers in this State.

Milan, Mich.—A Unitarian church has been organized here during the past year, which takes in a large part of the most influential people of the town. Services are kept up by students from Mr. Sunderland's congregation in Ann Arbor.

Moorville, Mich.—For twenty or thirty years there has been a Universalist church in this village; but for several years past there have been no services until last fall, when, through the influence of Mr. Sunderland of Ann Arbor, a new start was made. Since then there have been monthly services, conducted by Ann Arbor students, who are meeting with much success in their work.

Rutherford, N.J.—The Church of Our Father, at a recent meeting of its congregation, unanimously voted that religious services be held every Sunday morning *and evening* during the entire year. Heretofore morning services have been continued throughout the summer, but evening services have been suspended. But now the congregation are determined to keep the church open and our work actively in hand, without intermission, laymen of the society being ready to take the pulpit in the pastor's stead during his vacation, and at other times when necessary.

It was also decided to try the experiment of a summer series of short sermons, dis-

tinctively setting forth the faith of our denomination.

Salem, Mass.—On Sunday, June 3, Rev. E. B. Willson preached a sermon at the North Church upon the thirty-fifth anniversary of his pastorate in that church. At the same time a beautiful window, in memory of Mrs. Willson, was presented by the parish. The window is placed in the centre of the east side of the church, and is of very beautiful design and coloring. The subject is, "The Announcement to the Shepherds."

The four Unitarian churches of Salem will unite in services at the North Church during July and August, the ministers dividing the responsibility for pulpit supply among themselves.

Sherborn, Mass.—The Unitarian church was prettily decorated on "Flower Sunday," the service being one of recitation and song. The baptismal ceremony was administered by Rev. L. R. Daniels, after which ten members of the society were admitted to full church membership.

South Natick, Mass.—The flower service on Sunday afternoon, June 17, was a very interesting one, the church being tastefully decorated. Recitations and songs by some of the younger children contributed largely to the interest of the occasion, which closed with a baptismal service.

St. Louis, Mo.—The Unitarian Club held the final meeting for 1893–94, on Tuesday, May 15, when papers were presented by Mrs. Hugh McKittrick on Mrs. Hemenway, Mrs. J. W. Goddard on Mrs. Julia Ward Howe, Mrs. N. O. Nelson on Misses Alice and Phœbe Cary, and Miss Minna Lessinghaus on Harriet Martineau. Officers for the ensuing year were elected, and the reports presented showed the club to be in a prosperous condition. The membership is rapidly increasing, as the limit has been enlarged, and women have been admitted to full privileges. There is a substantial balance in the treasury.

The annual meeting of the Eliot Society was held in the church parlors on May 17. A luncheon to which over one hundred and fifty ladies sat down preceded the reports of the year's work. Among the guests were members of the Alton society and of the Church of the Unity, St. Louis, to the ladies of which invitations had been extended. Fourteen short reports from officers of the society and chairmen of standing committees represented the activities of the society as prospering under a finely organized and judiciously economized body of church women. There is no overlapping, no excess of attention in one and dearth in another direction. The modern ideas of scientific organization and consequent utilization of means to ends is very apparent, while one notes the progress of one of the annual business meetings of the Eliot Society of the Church of the Messiah. The society recently held the annual election here. Mrs. Herbert De Wolf was elected to succeed Mrs. Chester Krum as president.

The local interest in the Women's Alliance is encouraged by the organization of the second Missouri Branch in Kansas City. Heretofore the Eliot Society has been the only representative in the State of the National Women's Alliance. The State director, Mrs. Hugh McKittrick, has been untiring in her efforts to arouse interest in the national work. Her Branch of the Alliance has made seven appropriations to missionary purposes recommended by the Alliance. The appropriations amounted to $140: Spokane, $15; Montana Industrial, $25; Austin, Tex., $50; Crow Indian Mission (for material for box), $5; San Diego, $15; Mozoomdar Mission, $10; Meadville Library, $20.

Washta, Ia.—We held our regular monthly services here in the Masonic Hall on May, the 27th. Rev. Elinor Gordon of Sioux City preached for us. Judging by the size of the audience, the interest in liberal preaching at Washta and vicinity does not diminish. The subject of Miss Gordon's discourse was, "Is there a rational basis for prayer?" The preacher said that rational discussion of all subjects was good, and that prayer was not to be excepted. Her conclusion was that, if the supplicant's petitions were offered as a beggar, they availed nothing; but prayer offered with the view of placing the petitioner in mental harmony with his or her environment was very healthful. F. S. C.

RICHES AND POVERTY.

Let us be glad of humble work,
  If all the greater is denied,
And bend beneath the common load,
  To gain a spirit sanctified.

Let us be glad of some small place,
  If larger we may never find,
Using our little hold of earth
  To win the consecrated mind.

Our weakness may we turn to strength,
  Through patience of divine decree,
Knowing the honors of the soul
  Are gained upon the bended knee.

With all that pomp and pelf can win,
  With all that sets the life apart,
Poor are we if we fail to find
  The riches of the lowly heart.

No gift can match the wish to serve,
  No largess equal gentle thought,
Who hath alone the gold of earth
  Hath not the price of love unbought.

AUGUSTA LARNED.

Books about the Bible.

The New Bible and its New Uses. By JOSEPH HENRY CROOKER. 286 pages. Cloth, $1.00.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS:

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible claims for Itself: III. The Bible as Authority; Appendix: Contradictions in the Gospels.

Beliefs about the Bible. By M. J. SAVAGE. 206 pages. Cloth, $1.00.

CONTENTS:

The English Bible; The Text and the Canon; The Pentateuch; The Prophets; The Writings; The Bridge between the Testaments; The Epistles; The Gospels; The Religion of the Bible; The Morality of the Bible; The Present Use and Worth of the Bible; The Eternal Bible.

The Primitive Gospel and its "Life of Jesus." An Essay read before the Ministers' Institute, October, 1890. By S. R. CALTHROP. 49 pages. Paper, 25 cents.

The Problem of the Fourth Gospel. The Question of its Origin Stated and Discussed. By Rev. JAMES FREEMAN CLARKE. 70 pages. Cloth, 50 cents. Paper, 25 cents.

The Authorship of the Fourth Gospel: External Evidences. By Prof. EZRA ABBOT, D.D. 104 pages. Cloth, 75 cents. Paper, 50 cents.

The Fourth Gospel, and Other Critical Essays. Selected from the published writings of the late Prof. EZRA ABBOT, D.D. 500 pages. Cloth, $3.50.

Commentary on the Gospels, Acts of the Apostles, Epistle to the Romans, Corinthians to Philemon, and Hebrews to Revelation. By Rev. ABIEL A. LIVERMORE. 6 vols. 12mo. The Gospels, in 2 vols., $2.50; the other four, $1.25 each.

All the above works are for sale by booksellers, or will be sent, postpaid, on receipt of price by

GEO. H. ELLIS, Publisher, . . . 141 Franklin St., Boston.

A Short History of Unitarianism.

By FREDERICK B. MOTT.

1. THE PURSUIT OF TRUTH.
2. THE FIRST PREACHER.
3. A MARTYR.
4. A SCHOOL.
5. A FREE CHURCH.
6. SOME ENGLISHMEN TAKE HOLD.
7. WITHIN THE ESTABLISHED CHURCH.
8. ALLIANCE WITH SCIENCE.
9. BEGINNINGS IN AMERICA.
10. A PROPHET.
11. ORGANIZATION.
12. NEW SEED.
13. TRANSCENDENTALISM.
14. FOR THE PEOPLE.
15. CHRISTIAN BASIS.
16. MODERN ATTITUDE.

Price, in cloth, 50 cents.

Published by the UNITARIAN SUNDAY SCHOOL SOCIETY, 25 Beacon Street, Boston.

Spiritual Life.

The Insight of Faith. Brief Selected Paragraphs from the Writings of Rev. HENRY W. FOOTE. 115 pages. Flexible cloth, 50 cents. Morocco, full gilt, $1.50.

"Rarely does one find a little volume so full of helpful and precious words. Devotional in spirit and uplifting in aim."—*Christian Inquirer.*

Ecce Spiritus. A Statement of the Spiritual Principle of Jesus as the Law of Life. 238 pages. Cloth, $1.25.

"Nothing more remarkable has appeared since 'Ecce Homo.' It is as ingenious and original as that famous book, and far more subtle, inward, and spiritual."—*St. Louis Spectator.*

Light on the Cloud; or, Hints of Comfort for Hours of Sorrow. By M. J. SAVAGE. 176 pages. Cloth, gilt edges, $1.25.

A collection of prose and verse from Mr. Savage's own writings.

Pebbles, Pearls, and Gems of the Orient. Selections from Eastern Wit and Wisdom. By Rev. C. D. B. MILLS. 238 pages. Cloth, full gilt, $1.50.

For sale by booksellers, or sent, postpaid, on receipt of price, by

GEO. H. ELLIS, Publisher,

141 Franklin Street, - - - Boston.

SAMUEL LONGFELLOW.

Memoir and Letters.

Edited by JOSEPH MAY. With a Portrait. Crown 8vo, gilt top, $1.50.

Essays and Sermons.

Edited by JOSEPH MAY. With a Portrait. Crown 8vo, gilt top, $1.50.

"A biography in more perfect harmony with Mr. Longfellow's character and spirit his most zealous friends could not desire. . . . With the biography comes a volume of sermons, essays, and addresses. They show a vigorous thinker and a man whose lofty ideality did not prevent his close acquaintance with men's common needs."—*New York Evening Post.*

"An equally charming and faithful portraiture."—*Boston Transcript.*

Excellent Outdoor Books.

ALEXANDER BLACK.

Photography Indoors and Out. A Book for Amateur Photographers. With Illustrations. 16mo, $1.25.

"One of the most interesting and instructive books we have yet seen on photography."—*Canadian Photographic Journal.*

BURROUGHS'S WORKS.

Each volume, 16mo, gilt top, $1.25; the set, 8 volumes, uniform, $10.00; half calf, $18.00.

Indoor Studies.
Signs and Seasons.
Wake-Robin.
Winter Sunshine.
Birds and Poets.
Locusts and Wild Honey.
Pepacton. A Summer Voyage.
Fresh Fields.

"Pleasanter reading, to those who love the country, with all its enchanting sights and sounds, cannot be imagined."—*The Spectator* (London).

OLIVE THORNE MILLER.

Bird-ways. 16mo, $1.25.
In Nesting Time. 16mo, $1.25.
Little Brothers of the Air. 16mo, $1.25.
A Bird-lover in the West. 16mo, $1.25.

"Among the many agreeable studies of bird life and bird character, none have been more charming than those from the pen of Olive Thorne Miller."—*Christian Union* (New York).

MARY CAROLINE ROBBINS.

The Rescue of an Old Place. 16mo, $1.25.

"Mrs. Robbins is entitled to the gratitude of every one who wishes to make a country place beautiful." *Louise Chandler Moulton.*

HENRY D. THOREAU.

A New *Riverside Edition* of Thoreau's Works. In ten volumes. Crown 8vo, $1.50 each; the set, $15.00; half calf, $27.50.

A Week on the Concord and Merrimac Rivers.
Walden; or, Life in the Woods.
The Maine Woods.
Cape Cod.
Early Spring in Massachusetts.
Summer.
Autumn.
Winter.
Excursions.
Miscellanies. With a Biographical Sketch by Ralph Waldo Emerson, and General Index.

"There is no such comprehensive observation as his recorded in literature, united with a style so racy, so incisive, so pictorial."—*George William Curtis.*

BRADFORD TORREY.

A Rambler's Lease. 16mo, $1.25.
Birds in the Bush. 16mo, $1.25.
The Foot-path Way. 16mo, gilt top, $1.25.
A Florida Sketch-book. 16mo, $1.25. (In press.)

"He is not merely a philosopher and a sayer of happy things. He observes nature keenly, and feels as sympathetically."—*The Auk.*

SWEETSER'S GUIDE-BOOKS.

Carefully revised for 1894.

New England. 6 maps, 11 plans.
The White Mountains. 6 maps, 6 panoramas.
The Maritime Provinces. 4 maps, 4 plans.

Red cloth, $1.50 each.

"Incomparable handbooks for the tourist."—*New York Evening Post.*

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.